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BY

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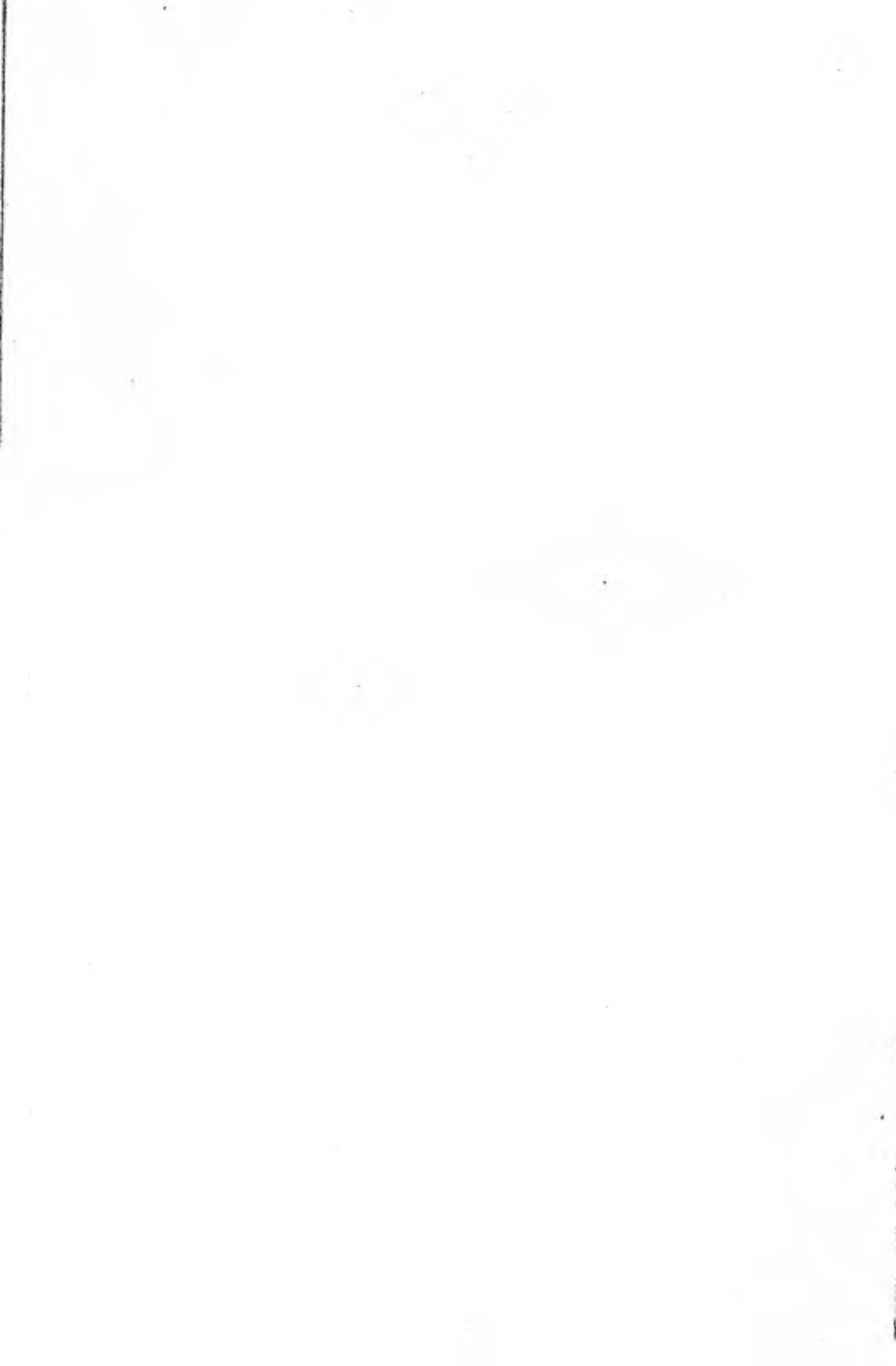
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TO MY WIFE



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ABBREVIATIONS

Ak.	Akre	(town and district of Mosul province).
Am.	Amadiye	(town and district of Mosul province).
Ar.	Arabic.	
Arb.	Arbil	(town, district, and province).
Bad.	<i>Bādīnān</i>	(Kurdish area of Mosul province, comprising Ak., Am., Shn., Zx.).
Bar.	<i>Barwārī-žōr</i>	(sub-district of Am. district).
Bin.	<i>Bingird</i>	(village and sub-district of Piž. district).
Gul.	<i>Gullī</i>	(tribe and sub-district of Zx. district).
Kd.	Kurdish.	
<i>KDS-I Kurdish Dialect Studies-I</i> , London, 1961.		
Muk.	<i>Mukrī</i>	(tribe south of Lake Urmiya, N.W. Iran; here quoted, with page and line, from O. Mann, <i>Mundart der Mukri-Kurden</i> , I, Berlin, 1906).
Pers.	Persian.	
Piž.	<i>Piždar</i>	(sub-district and district of Sul. province)
Rdz.	Rewandiz	(town and district of Arb. province).
Russ.	Russian.	
Shn.	Sheikhan	(town and district of Mosul province).
Sor.	<i>Sōrān</i>	(Kurdish area of Arb. province and Piž. district, comprising Bin., Piž., Arb., Rdz., Xoš.)
Sul.	Suleimaniye	(town, district, and province).
Sur.	<i>Sūrcī</i>	(tribe in Ak. and Rdz. districts).
Tk.	Turkish.	
War.	<i>Wārmāwa</i>	(sub-district of Halebje district, Sul. province).
Xoš.	<i>Xōšnāw</i>	(tribe south of Rdz. town).
Zx.	Zakho	(town and district of Mosul province).

The following signs have been used in the texts:

(abc) alternative form,

*def conjectural form,

[ghj] actual realization (usually only at the first occurrence),

- - - unclear passage omitted.

ERRATA

Page 10, second last line: *for* pīr *read* pīr

Page 64, last line: *for* gīrtī *read* girtī

Page 170, last line: *for* narna *read* narm

INTRODUCTION

THE prime purpose in collecting these texts was to obtain material which could serve as a base for, or at least illustrate, a grammatical description of the individual dialects of Kurdish spoken in northern Iraq.¹ The first problem, naturally, was to find informants who spoke the various dialects in something approaching purity, and then to record examples of their normal speech. Thus, to ensure that they should speak as naturally and fluently as possible, all the speakers were encouraged to talk on whatever subject they themselves preferred. The result is a somewhat mixed bag of folk-tales, anecdotes, and descriptive and autobiographical pieces. Although rather disconcerting at first sight, this mixture will, I hope, be found to justify itself as giving a broader view of Kurdish speech habits than would a collection entirely of, say, folk-tales.

Where circumstances permitted, the text, or at least the first part of it, was recorded directly on magnetized tape² and later played back repeatedly to the speaker and noted down in his presence, with his assistance at any unclear passage. As the number of tapes available was limited, however, some texts were taken down directly from dictation, and suffer accordingly from all the lack of spontaneity, and even accuracy, that this method entails. In one case (see Amadiye, p. 319) two versions of the same texts are given—the first from dictation, while the tape-recorder was out of order, and the second from a direct recording made later. Only in a few cases, when there was no alternative, was a tape-recording made, to be played back later and noted down *without* the assistance of the speaker. This applies particularly to the *Xōšnāw* and *Barwārî-žōr* texts, and in publishing them a number of unclear passages have been omitted, or marked as doubtful.

A word of apology must be said to those readers interested only in the folk-tales herein. A number of them will be found to be incomplete. Those speakers who chose to tell such tales were often

¹ This description has appeared in the London Oriental Series under the title *Kurdish Dialect Studies—I*, O.U.P., 1961.

² The passages which were so recorded are indicated at the beginning of each section below. Most of the recordings have been preserved and copies are obtainable from the author.

INTRODUCTION

not happy at telling them to so impersonal an audience as a microphone, and particularly in the daytime. One refused point blank to speak until a sufficient evening audience had been gathered for him, in a lamp-lit tent. Once they were started on a tale, however, no amount of silent gesticulation at the rapidly dwindling tape could put the tellers out of their stride or persuade them to curtail a story. Interrupted at the end of twenty minutes recording, one storyteller protested indignantly that his tale 'went on for nine nights'. In such circumstances, when there was no time, or the teller had not the patience, to dictate the end of a story it has had to appear unfinished. It was never possible simply to obtain a *résumé* of the end of a story. Nor did the stories normally have a title and, with rare and obvious exceptions, all the titles of the texts are of my own invention.

In one case only (Rewandiz) the story is without a beginning. The storyteller, on being urged to tell a story, offered a sample. Once started, nothing could make him disappoint his live Kurdish audience by stopping and starting again, and it was some time before the tape-recorder, itself temperamental, could be brought into action. A final example of temperament—one speaker, before he would record anything, had to be firmly convinced that the recording would *never*, in any circumstances, be broadcast by Baghdad radio, though he would not explain his apparent aversion to fame.

The texts are presented, as far as possible, in a normal phonemic transcription. A description of the phonemic system of each dialect is given in the above-mentioned grammatical study and it is hoped that with the aid of this the actual realization of the texts will be readily inferrable. In some cases, however, a plain phonemic transcription would disguise or conceal morphological processes. This is particularly the case in the Sul. and War. dialects, where a number of phonemes are subject, albeit predictably, to elision. As the dialects are largely unknown I have thought it advisable to indicate such processes by 'reconstructing' the text, i.e. by adding the requisite unrealized phonemes as superior letters.

An analogue from English will perhaps make this clearer. 'He will go', when pronounced as 'He'll go', would be written 'He ^{will} go'. 'I shall not go', on the other hand, realized as 'I shan't go', would appear as 'I ^{sha}ll ⁿot go'. Here, as in the Kurdish texts, the

INTRODUCTION

various phonemes elided in different contexts are added to the 'reconstructed' text. Similarly *bⁱdarē* represents a pronunciation *barē*, but arising from the combination of the morphemes *bi-da-(r)-ē*; *kaw*^t indicates a pronunciation *kaw* of the morpheme *kawt* in certain conditions.

The only general modification of the phonemic transcription, in this case to indicate the realization more clearly, is the marking of those continuant allophones whose incidence is unpredictable, viz. *ʃ* in Sul., and *ʒ*, *ʒ̃*, *ʃ* in War. In the case of the Sul. dialect, more than any other, the normal processes of assimilation, &c., tend to increase the divergence between the transcription and the actual pronunciation. To bridge this gap, the actual realization of the first twenty-nine paragraphs of the text has been indicated by the addition to the phonemic transcription of various signs. The significance of these is explained in detail at p. 2.

Naturally, few if any passages of the texts are entirely free from impurities of dialect. In this respect the texts are presented just as they were recorded, no attempt having been made to 'normalize' or 'purify' them. For example, in Sul. 58 a form *aṇustīla* 'finger ring' occurs, a seemingly normal Sul. compromise between Bin. *angustīla* (with *-ng-*) and southern *aṇusīla* (with *-ṇ-* and *-s- < -ss- < -st-*). But the normal Sul. form is, in fact, *amustīla*. The same speaker often uses a form *istā* 'now', presumably a corruption of normal Sul. *ēstā* brought about by the southern form *īsa*. Similarly loanwords, particularly from Arabic, when they appear in a corrupt but common form, have been left so. Examples are *tā'zē* 'mourning' < Ar. *tā'ziya*^t, and *tamā(h)* 'desire', a compromise form from Ar. *ṭama*^t and *ṭamā'a*^t. Only when the loanword appears to be an uncommon one, or is corrupted out of recognition, have I thought it best to 'restore' the original form, always giving the actual form in parenthesis, e.g. War. 269 *qat'īyan* [*qathēn*], 295 *qat'ā* [*qatqā*].

Editing of the texts has seemed desirable only in those cases where the speaker has obviously used the wrong word, or an idiosyncratic form of a word. A case in point is to be found in Sul. 27, where the speaker said *āmōzāy* 'his cousin' for *dasgīrānī* 'his fiancée'; another is in Sul. 134, where he used the word *mizrāh* (< Ar. colloquial *misrā*), meaning a 'spinning top', when he clearly meant *mizrāq* 'lance'. More doubtful reconstructions of this sort are marked with an asterisk. Other, personal, oddities of

INTRODUCTION

speech are mentioned in the introductions to the various sections of the texts.

The mixture of styles in some of the translations may disturb the reader. To some extent this was inevitable. The timeless quality of some of the tales, where armoured cars are found disporting themselves alongside the Simurg, where viziers telephone to their kings, and legendary Iranian heroes settle their differences with hand-grenades, and where a simile so oddly reversed as that in War. 270 can appear, cannot fail to make for quaint reading for the sophisticated. But other oddities undoubtedly arise from my attempt to produce a translation as near literal as possible. Often a seeming *mot juste*, from the point of view of translation, will be found to consort but oddly with its neighbours. Even more often, the unrehearsed Kurdish sentence meanders on and on and the translation can only hope to follow it part of the way. Nevertheless, the attempt has been made, even at the cost of producing anacolutha in English. Except in the case of certain phrases having accepted English equivalents, such as 'Your Majesty', 'By your leave', I have only consciously departed from a literal translation when this would have appeared absurd. Thus, phrases such as 'May I be the wing revolving round thy head (to protect it)',¹ and 'O (thou to whom) thus and thus has been done', have been relegated to the Notes following the texts. These Notes contain, besides, whatever it has seemed necessary to add to the translation, from lexical and grammatical details to comments on Kurdish life and society.

¹ See note 2², p. 368.

I

SULEIMANIYE

SULEIMANIYE [Kd. *Silaymānī*], capital of the province of the same name, is generally regarded as the cultural centre of Iraqi Kurdistan. Certainly the province is the only one with a population consisting practically entirely of Kurds.¹

As a result of its increasing importance the town has grown considerably in size. The population has more than doubled since the formation of the state of Iraq, and much of this growth may be attributed to an influx of the rural population. Since villages within a few miles of the town have dialects showing markedly 'northern' or 'southern' traits it may reasonably be asked whether a 'dialect of Suleimaniye' can be said to exist, or if what is called a dialect is no more than a sum of parts.

There can be no doubt that the 'official' Kurdish, taught in junior schools in Sul., Kirkuk, and Arbil provinces, and the vehicle of practically all Kurdish publications in Iraq, is modelled on a system recognizable in the language of Sul. Had this been a modern hybrid it would hardly have achieved such rapid and wide acceptance. In fact, everything points to the existence of a quite venerable dialect of Sul., of the town and its immediate environs, one which takes its expected place in the ordered progression of dialects from north to south,² and which has been little affected by recent movement of population. Thus speakers and writers from outside Sul., or townsmen with connexions or under influence from outside, betray themselves by the abnormality of the words they sometimes use. In short, they make the exceptions which prove the rule.

The author of my first four texts was such a person. 'Abdullā Najmaddīn, or to give him his usual name, 'Aba, was approximately 23 years old in 1954, when his stories were recorded. His father had

¹ The nearest to approach it is Arbil province, with approx. 90 per cent Kurdish population. See C. J. Edmonds, *Kurds, Turks and Arabs*, London, 1957, for a full description of the area, with maps, populations figures, &c.

² See *KDS-I*, Part IV.

been *qāwaçî*, 'coffee-server', of the late celebrated Sheikh Mahmud Berzinjei, and 'Aba claimed to have been born in the Sheikh's house in Suleimaniye. Evidently the company of the Sheikh's following during his early years had had its effect on his speech, for it had a certain slightly 'southern' flavour. For example, he said *istā* 'now' for *ēstā* (cf. War. *isa*). But he also used a number of plain vulgarisms, such as *xōjinawa*, for *xeninawa* 'to read', *fōltin*, for *fōltin* 'to go'.

These peculiarities are recognizable as such and have been left in the texts. But 'Aba had other and more private speech habits. The only two I have noticed, and seen fit to correct, in these texts are the words *pīšān* and *nawjowān*, which he, and he alone, persistently pronounced *pšān* and *nāwjowān* respectively. In the latter case he could be excused, as it is but a rare, storyteller's word for 'handsome youth', but *pīšān dān* 'to show' is common enough.

The paragraphs Sul. 1-29 were recorded on tape, and I have chosen to go beyond the phonemic transcription in these first few pages by indicating the actual realization. Thus:¹

superior letters represent phonemes not actually realized,

ⁱ (41-42, 56), ^{ia} (9(a)), ^z (57(b), fn.), ^t (57(b), 66(b)), ^w (60),
^y (35(b), 60);

the 'semi-vowel' sign marks the continuant realizations of

d, *t* (7-9);

a subscript bow indicates assimilation, as follows,

-č š-	is realized	-šš-
-īā-	"	-ē- (59(a))
-ī d-	"	-īy- (9(b))
-n d-	"	-nn- (9(c))
-r l-	"	-ll- (15)
-šg-	"	-zg- (57(b))
-tn-	"	-nn- (7(c))
-ūa-	}	-ō- (59(b))
-uwa-		
-ya-	"	-ē- (59(a))
-y d-	"	-yy- (9(b)).

From paragraph Sul. 30 onwards actual realizations are only rarely marked, thus: *sariawa* [*sarēwa*].

The speakers in the remaining Sul. text were both members of

¹ Numbers in parenthesis refer to the paragraphs of *KDS-I* where the phenomena are described.

SULEIMANIYE

the intelligentsia and, incidentally, civil servants. They were, notwithstanding, rather dismayed at the prospect of making conversation before a microphone. What began, therefore, as a consciously brave effort later descended to the swapping of jokes and stories. As some of these concerned living persons, I have thought it best to wrap the whole text in anonymity. Accordingly I have altered *all* personal names and designated the speakers A and B.

The younger man, A, was approximately 30 years of age. After his schooling in Suleimaniye he had studied in Baghdad and later returned to work in his home town and province. B was of the older generation. In his early years he had followed his profession of teaching in Rewandiz and Chemchemal, among other places, and was otherwise quite widely travelled. To his knowledge of Arabic and English, which he had in common with A, he added fluent Turkish and some Persian. Both men, in proportion to their ages, were keen students of their mother tongue and both had experience of translating technical works into it.

Şā Ismā'îl û Qambartā

1. PĀŞĀYAK abē la mamlakatēki wakū mamlakatî bayāzamindā. am pāšāya wajāxi kōr abē. muddatēki zōr noz û itā'atî xwāy xōy akā. la pāš muddatawdwā bānî wazîrî dastafāstî akā, alē, 'ay wazîr, tō la jēgāy min wakîl (bî)ba tā wakū min ačim bō darwēšî, bizānîn xwā čî akā.' wazîr dā ništ la jēgāy pāšā, pāšā dastē jîlî darwēšî' la bar kird, rūy kirda šāx û kēw, ba zîkr û lā-ilāha-illallāy xōy.

2. La pāš muddatēki zōr tūšî kābrāyaki fîšs'pî bû. kābrāy fîšs'pî su'ālî lē kird, wutî, 'ay pāšāham, tō čî akay lēra, ba čî dardē g'riftārî?' wutî, 'bāla gardānî sari bim, agar azānî min pāšām ayšzānî ba čî dardē g'riftārim.' wutî, 'bāša, min û tō šartēk akayn. min sēwēkit ađamē, xwā awlāyaki nērînať ađātē, nāwî nānēy tā wakū min ēm, nāwî anēm. šart bē, agar tō amam lagať b'kay, tā wakū mirdîn har la bar čaw'ma w la bîrim nāčē.' kābrāy fîšs'pî dastî birda bāxalî, sēwēkî dar hēnā, dāya das pāšā. pāšā sēwî la das war girt, xistîa bāxalî û pāšawpāš gařāyawa bō mālawa.

3. Ka gařāyawa bō mālawa čûa sarawa, bānî ž'nakay kird, wutî, 'ay āfrat, xwā darūēki ba řahmatî lē kirdînawa.' sēwî kird ba sē latawa, latēki xōy xwārdî w latēki dā ba ž'nakay, latēki bird bō māinakay. sēwyān xwārd, la pāš muddatēki zōr xwā awlāyaki dānē wa māinakay jwānū-aspekî bû.

4. Čaň muddatēki ba sarā sūrā, kuř 'amrî gayšta syāňza, bō čwārda ačē. la majlîsî pāšā čaň kasānēk dā ništîbûn, su'alyān la pāšā kird, wutî, 'ay pāšāham, zōr hayfa bō am kuřa ka xalq bānî akā bē-nāw. ēma wā jwāna nāwēki b'xayna sar tā sāhēbî ēt, nāwî anē.' pāšā wutî, 'b'rākānim, nātwānim min la xōmawa nāwî binēm tā sāhēbî nayat.'

5. Lam guftūgōyaā bûn, tāq yakēk la dargāy dā. pāšā farmūy, 'b'čîn, b'zānîn kēya la dargā ađā.' čûn, dargāyān kirdawa, ka tamāšāyān kird, kābrāyaki fîšs'pî la bar dargā wastāwa, dāwāy pāšā akā. xabaryān bird bō pāšā, wutî, 'ay pāšāham, kābrāyaki fîšs'pî la bar dargā wastāwa, dāwāy tō akā.'

Shah Ismail and Qamberta

1. ONCE there was a King in a country like Baghdad-land. This King had no children.* For a long time he prayed and worshipped his God. After some time he called his right-hand vizier and said, 'O vizier, you be deputy in my place while I go as a dervish and let us see what God will do.' The vizier sat in the King's place and the King put on a suit of dervish clothes and set off for the mountains, chanting his creed.

2. After a long time he met a grey-bearded old fellow. Greybeard asked him, saying, 'Majesty,¹ what are you doing here, what ails you?' He said, 'By your leave,² since you know that I am a king you will also know what ails me.' (Greybeard) said, 'Well, you and I shall make a bargain. I shall give you an apple, God will give you a male child (but) you will not name him until I come and name him. I promise that if you do this with me he will always be in my thoughts³ until death and I shall not forget him.' Greybeard put his hand into his bosom,⁴ brought out an apple and put it into the King's hand. The King took the apple from his hand, put it into his bosom and went back home.

3. When he returned home he went upstairs and called his wife, saying, 'Wife, God has opened a gate unto His mercy for us.' He divided the apple into three pieces, one piece of it he ate himself and one piece he gave to his wife, one piece he took for his mare. They ate the apple and after a long time God gave them a child, and his mare foaled.

4. Some time passed by, the lad's age reached thirteen and was approaching fourteen. Some people, sitting in audience with the King, asked him saying, 'Majesty, it is a great pity for this boy that people have no name to call him by. It seems best to us that we should give him a name until his master comes and names him.' The King said, 'My brothers, I cannot name him myself until his master comes.'

5. They were engaged in this conversation when 'ratatat', someone knocked at the door. The King said, 'Go and see who it is knocking at the door.' They went and opened the door and when they looked an old fellow was standing before the door, asking for the King. They informed the King, saying, 'Majesty, there is a greybearded old fellow standing at the door, asking for you.'

* For the notes to these translations see pp. 368.

6. Pāšā ba fā-kirdin čū ba istiqbālîgawa, baxêrâtînêkî zôr jwānî kird wa 'izzat hûrmatêkî jwānî girt, majlisî bō tarxān kird, kuî bō hēnāya pēšawa. bānî kuî kird, wutî, 'ay nawjwān, wara, dā niša.' kamarbastayakî jwānî kird, bānî dā ba goyā, nāwî nā šā ismā'il, wa bānî jwānū-aspi kird, nāwî nā qambartā. wulāxî kamarbasta kird, du'ay ba sarā xon.

7. Lam guftûgōyā bûn, māmāy fîşşîpî wun bû. xalqaka bānî kirda pāšā, wutî, 'ay pāšāham, ama çi siřêk bû pişānî êmat dā? bō çi xabari ba êma naqā?' wutî, 'bîrākānim, seņî dām la bar dargā ka nāwî zā'ir nakam, la bar awa pāk û piş ziyārati akā gunāhbār *nābê.' xalqaka bama zōryān pē xōš bû. hiç qîsayakyān nakird.

8. Čan muddatêkî ba sarā sūfā, bāwkî kuî bānî kird, 'ay šā ismā'il, bifarmû, çi kîçêk hazi lê akay wa çi kîçê dāwā akay, tā wakû min bôt biyhênim.' kuî jwābî dāyawa, wutî, 'bāba gyān, min žinim nāwê, tā min bimênim žin nāênim.' wutî, 'ay kuî xôm, pyāwî çak ba. tā wakû min māwîm la dinyā, namirduwim, bā minālî tō bibînim, çawîm ba nāwçawānî mînalît bîkawê.' wutî, 'bāba gyān, yayrî qābila, min hiç žinêk nāhênim.' bāwk zôr la sarî nařîl.

9. Kuî la pāš çan rōžêk çan swārêkî haî bižārd wakû xōy ganj, rûyān kirda çol û sahrā bō fāw û fāwžgār. çan rōžêk sūfānawa law daštaā, la pāšānā kuî ba dūrbîn tamāšāy aw daştay akird, çawî kawt ba āsik, la nāw bāxêkā alawafān. la nāw am āsîkānā āsîkêkî tyā bû, tawqêkî āltûnî la milā bû. wutî, 'ay bîrākānim, am āsîkānā ka wā alawafēn, aw āsîkayān ka wā tawqêkî āltûnî la milāya, awayān bō min, awānay ka wā alawafēn ba jyā, awāniş bō ewa. fāwî xôtān bîkan, fāw batāl makan.'

10. Kuî rû-ba-rûy āsik rōyştin tā lê nizîk bûnawa. ka lê nizîk bûnawa dawray āsîkyān dā. kuî wistî ba dast biygirê. fāfiqakānî nasîhat kird wa pēy wutin, 'bîrākānim, hatā mumkînman abê ba girtin biygirîn. ama zôr hayfa biykužîn. ama lagaî girtmān la majlisî bāwkîmā dāy anēyn. qābila la majlisî bāwkîmā ama dā binîrê.' ka amānayān gē lê bû wutyān, 'bifarmû, hatā bōmān mumkîn bibê ba das aygirîn. agar mumkînîş nabê awā dasalāt nîa.'

11. Kuî nizîk bûawa lēy, dawrayān dā ba hamûyān. ka dawray

6. The King ran to meet him, gave him a fine welcome and paid him great respect and honour. He gave him private audience and brought the boy before him. (Greybeard) called the boy, saying, 'Come lad, sit down.' He initiated him well, spoke into his ear and named him Shah Ismail. He called the foal and named it Qamberta.¹ He initiated the steed and recited a prayer over it.

7. They were conversing thus when old Greybeard¹ vanished. The people called to the King, saying, 'Majesty, what secret was this that you have shown us? Why did you not tell us?' He said, 'My brothers, he made me swear before the door that I would not disclose his name, so that whatever may befall he will come to no harm.'² The people were very pleased at this and said nothing.

8. Some time passed by, the boy's father called him, 'Shah Ismail, be so good as to tell me which girl you love, which girl you desire, that I may bring her for you.' The boy replied, saying, 'Father dear, I do not want a wife. As long as I live I shall not take a wife.' He said, 'My son, be a good fellow. While I still live, before I die, let me see children of yours and look upon their faces.'¹ (The boy) said, 'Father dear, it is impossible, I shall marry no woman.' The father did not press the matter.

9. After some days the boy chose some horsemen, young like himself, and they set out for the wilderness to hunt.¹ For some days they went about in the plain, then, as the boy was observing the plain with field-glasses, he caught sight of some gazelles grazing in a garden. There was one gazelle among them with a collar of gold round its neck. He said, 'My brothers, of these gazelles grazing yonder the one with the collar of gold round its neck is for me, those which are grazing apart are for you. Do your own hunting and do not abandon the chase.'

10. The lads went towards the gazelles until they were near them. When they came near them they surrounded the gazelles. The boy wanted to capture (his gazelle) by hand. He advised his comrades and said to them, 'My brothers, as far as it is possible for us let us take it by hand. It would be a great pity to kill it. When we have captured it we shall put it in my father's court. It is fitting that this one should be put in my father's court.' When they heard these (words) they said, 'As you wish, as far as it is possible for us we shall catch it by hand. If it is not possible then it cannot be helped.'¹

11. The lads approached¹ it and all of them surrounded it. When

aḍan tamāšā akā kuṛ, su'ālyān lē akā, alē, 'la sar sarī hač kasēkawa dar bičē min la gardinī aḍam.' āsik sarī barz kirdawa, ba sar sarī kuṛā bāzī dā. xalqaka wutyān, 'kāka gyān, ba sar sarī xōtā bāzī dā.' wutī, 'bīrākānim, ēwa lēra dā binīšin, min ačim ba dwāyā, tā nayhēnim nāēmawa.'

12. Rōi ba dwāy ās'kā muddatēkī zōr. ka tamāšāy kird āsik čūa xēwatēkawa. kuṛ la bar dargāy xēwataka wastā. žinēkī sars'pī la qāpīaka hāta darawa, wutī, 'ay nawjwān, bifarmū, dā baza, nān b'xō, isrāhat b'ka, injā bīrō.' wutī, 'dāya gyān, rāw'm hātuwata ēra. rāw'm bīdarawa. dā nānīšim, rāfiqakānim ba jē hēštuwa, abē bigaēmawa bō lāyān.'

13. Wutī, 'bālī gardānī sarī bim, away tō diw'ta, awa rāwī tō nīa, awa kičī minā, kičī šēxul'araba. la mamlakatī xōy tōrāwa, hātuwata ēra, jardaī akā, bō ēmay ahēnē, ayxōyn. wa amaš la maktabī sāhīrī xonuwyatī [xōnūatī], fēri am naw'a šitāna bū'a, xōy akā ba kōtir, xōy akā ba āsik, xōy akā ba mār, xōy akā ba hamū šitēk. agar bīrwā ba min nākay b'čō la žūrawa, čāwu pē b'kawē.'

14. Kuṛ čūa žūrawa, čāwī ba kič kawt, haqīqatan q'sakay rās' bū. tā wakū dāyki kič nān ū čēšti bō kirdin kuṛ dastasīr ū āwēnay xōy lagał kičā gōrīawa. ba tīrī 'išqī yak g'riftār būn. kuṛ nānī xwārd, isrāhatī kird lawē, pāšawpāš gaṛāyawa bō lāy rāfiqakānī, wutī, 'bifarmūn, bā bīrōynawa bō mālē. rāw batāl b'kan.' gaṛānawa bō mālē.

15. Bāwki kuṛ hāt ba pīr kuṛawa, wutī, 'ay kuṛ, tō ba qawli hawt fōž čūyt, imfō dū fōža, gaṛāytawa.' wutī, 'bāba gyān, naxōšim, dastim lē maḍa.' kuṛ hātawa bō mālawa, la sar qarawēla lēy kawt, sē šaw ū sē fōž hał nas'a. duxtūryān abirda sar, hič naxōšiyakī nīa.

16. Kuṛ āmōzāyaki zōr zīrakī abē. bāwki kuṛ bānī akā, alē, 'agar bēt ū tō b'zānī kuṛ čiyati min la dinyā čī talab akay atdamē.' wutī, 'bāša, māma gyān, min istā ačim bō lāy āmōzām, lēy apīrsim, b'zānim čī dardēkiatī.' čūa lāy āmōzāy, wutī, 'āmōzā gyān, čōnī? bō čī wā akay? ba čī dardēk g'riftār bū'it? pēm biḥ rāst, hāzit la

they surrounded it the boy looked and spoke to them, saying, 'Whoever's head it escapes over, I shall chop his head off.'¹ The gazelle raised its head and jumped over the boy's head. The people said, 'Brother dear, it jumped over your own head.' He said, 'My brothers, you sit down here, I am going after it. I shall not return until I bring it back.'

12. He went after the gazelle for a long time. He saw that the gazelle went into a tent. The boy stopped before the door of the tent. A white-headed woman came out of the door and said, 'Handsome youth, pray dismount and eat, take your rest and then go.' He said, 'Mother dear, my quarry has come hither. Give me back my quarry. I shall not sit down, I have left my comrades behind, I must return to them.'

13. She said, 'By your leave, that which you have seen is not your quarry, that is my daughter, the daughter of the Sheikh of the Arabs. She has left her own country in disgust and come here. She robs on the highway, brings us (the spoils) and we live on them. And she has studied in the school of magic and learnt this sort of thing. She turns herself into a pigeon, a gazelle, a snake, she turns herself into everything. If you do not believe me go inside and see.'

14. The boy went inside and saw the girl. (The woman's) words were really true. By the time the girl's mother had prepared bread and stew for them the boy had exchanged his handkerchief and ring¹ with the girl. They were smitten² by the arrow of love for one another. The boy ate bread, and took his rest there, then he returned to his companions and said, 'Let us return home. Abandon the chase.' They returned home.

15. The boy's father came to meet him and said, 'Son, you went saying it was for seven days, today it is only two days and you have returned.' He said, 'Father dear, I am ill, do not touch me.' The boy came back home, lay down on his bed and did not rise for three nights and three days. They kept bringing doctors to him but he had no illness.

16. The boy had a very wise cousin. The boy's father summoned her, saying, 'If it should be that you find out what is the matter with the boy, I shall give you whatever you desire in the world.' She said, 'Very well, uncle dear, I shall now go to my cousin and ask him and discover what ails him.' She went to her cousin and said, 'Cousin dear, how are you? Why do you act thus? What ails you? Tell me truly, with whom have you fallen in love that

kê kirduwa, wā naxōš kawtuwî?' kuř āhēki ha! kēšā, wutî, 'āmōzā, hāzim la kiči šēxul'arab kirduwa, la fīlāna mawqī'āya. abē bōm bēnin ba muddatî dū rōž āya sē rōž.'

17. Kič bānî māmî kird, wutî, 'māma gyān, azānî? hāzî la kiči šēxul'arab kirduwa. b'zāna la kōya, hatā zūa bōy bēna.' bāwki kuř hāt, wutî, 'bāla gardānî sari bim, la či šonēkā, la či makānēkā, ba min bilē tā wakū ba zabrî āltūn bōt bēnim.'

18. Lēyān_dā, rōyştin, çan wazîrēk, çan nā'ibēki āqil kāyazēki jwānyān nūsi bō šēxul'arab ka, 'hāz akayn ba diyanî janābi, bēy bō xizmatî min tā çawîm ba nāwçawāni b'kawē.' am wazîrāna ha' stān, lēyān_dā, rōiştin bō mālî šēxul'arab.

19. Ka çūna awē šēxul'arab la mālawa nabū, zinakay hāt ba pîryānawa, wutî, 'ba xēr bēn, ay miwānî 'azîz. bō çi hātuwin, xēr hātuwin yān šafa?' wutî, 'wallāhî, xēr hātuwin. janābi šēx la kōya?' wutî, 'la mālawa nîa. imfō hič, sibaynē ētawa.' intizāryān kird tā hātawa. dasî birda gîrfānî, kāyazî dar hēnā, dāya das šēxul'arab.

20. Ka šēxul'arab kāyazî xōjawa wutî, 'āya am pāšāyay ēwa, minî bō čia? min hič zararēkim nabū'wa bō mamlakatî aw. ēstā wakūnē min bān akā, çawîm pē bikawē, mā'nāy čia?' wutî, 'wallāhî, zōr hāz akā ka bitbînē, ka çawî pēw b'kawē, ka bitnāsē.' wutî, 'bāša, bayānî inšā'allā lagałtān ēm, ba yakawa ačîn bō xizmatî pāšā.'

21. Bānî kirda kuřakānî, wutî, 'ay kuř, kuřim, xōtān hāzir bikan, bayānî lagałmā warin, b'čîn, b'zānîn čia.' kuřakānî wutyān, 'bāba gyān, ēma nāēyn.' lam haw' kuřay sē kuřyān hāt lagał bāwkyān, çwāryān la mālawa mānawa.

22. Wazîrî pāšā hič qîsay nakird tā niziki šār būnawa. lawēwa talafōnēki kird lagał pāšā, wutî, 'ay pāšāham, xōš bē. awā šēxul-'arabim hēnā w hātîn.' pāšā ba istiqbālēki jwānawa, ba xizmatēki jwānawa çūn ba pîr šēxul'arabawa tā dāyilyān kird ba mālawa. xizmatēki jwānyān kird, baxērāt'nēki jwānyān kird.

you have sickened in this way?' The boy sighed and said, 'Cousin, I have fallen in love with the daughter of the Sheikh of the Arabs, in such-and-such a place. You must bring her for me within two or three days.'

17. The girl called her uncle and said, 'Uncle dear, do you know? He has fallen in love with the daughter of the Sheikh of the Arabs. Find out where she is, bring her for him as soon as possible.' The boy's father came and said, 'I beg you, wherever (she may be) tell me, so that I may bring her for you by the power of gold.'

18. They set out¹ and departed. Certain wise viziers and deputies wrote a fine letter to the Sheikh of the Arabs, saying, 'We would like to see your Excellency, that you should present your compliments to me² so that I may behold you.' These viziers arose, set out and went to the house of the Sheikh of the Arabs.

19. When they went there the Sheikh of the Arabs was not at home. His wife came to meet them and said, 'Welcome, dear guests. Why have you come, have you come for good or evil?' (The leader) said, 'By God, we have come in peace. Where is his Excellency the Sheikh?' She said, 'He is not at home. Not today (but) tomorrow he will return.' They waited until he returned. (The leader) put his hand in his pocket, brought out the letter and gave it into the hand of the Sheikh of the Arabs.

20. When the Sheikh had read the letter he said, 'What does this King of yours want with me?'¹ I have never done his country any harm. Now he summons me that he may see me—what is the meaning of it?' He said, 'By God, he very much wants to see you, that his eyes may behold you and that he may know you.' (The Sheikh) said, 'Very well, tomorrow, God willing, I shall come with you, we shall go together to the King.'

21. He called his sons and said, 'My lads, make yourselves ready to come with me tomorrow, let us go and see what it is (he wants). His sons said, 'Father dear, we shall not come.' Of these his seven sons three boys came with their father, four of them stayed at home.

22. The King's vizier said nothing until they approached the city. From there he telephoned to the King and said, 'May it please your Majesty, I have brought the Sheikh of the Arabs and we have arrived.' The King went to meet the Sheikh of the Arabs with a fine welcoming party and conducted him home. They waited on him well and gave him a handsome welcome.

23. La pāš baxērātin ū ħurmat lēy pirsī, 'yā šēx, azānī pāšā bō čī janāb'ti hēnāwata ēra?' wutī, 'na wallā, ay wazīr.' wutī, 'bō awa hēnāwīati ka gulēk la bāx'tāya, pēškašī kuḫay bikay.' wutī, 'ay wazīr, kič bē, kiči min bē, hazārī wakū kiči min ba qurbānī kuḫ bē.' ka amay bist kuḫ das-ba-jē ha' stā la jēgāy xōy, dastī šēxul'arabī māč kird.

24. Har aw daqīqa bāwkī kič, wakū šēxul'arab bē, bū ba wakīlī, ba wakīlī kič, kiči la kuḫ māra kird. šak'īrāwyān xwārdawa, ašyāy bükēnīyān bō ħāzīr kird, hamūyān bō pēčāyawa, bāryān kird bōy, ħāzīryān kird. farmūy, 'yā šēx, imfō čwāršammaya, fōžī čwāršamma ēyn bō bük.' wutī, 'zōr mubāraka.' du'āxwāzī' lē xwāstin. šēxul'arab gaḫāyawa bō māli xōyān, kuḫš la māli māyawa.

25. Šēxul'arab bā bigayēnīnawa māli xōyān, kuḫ lēra dā nīšē. šēxul'arab gaḫāyawa bō mālawā. ka nizikī māli xōyān bū am čwār kuḫay ka la mālawā nahātin lagaḫī ba šimšērāwa palāmārī bāwkīyān, dā, wutyān, 'bāba, 'ajabā tō ama čīa hēnāw'ta lagaḫ xō, am hamū štūmaka jwāna, am hamū āltūna?' wutī, 'wallāhī, kuḫī xōm, xuškakatānim dāwa ba kuḫī pāšāy am mamlakata 'azīma.'

26. Wutī, 'bāba gyān, ēma xuški xōmān zāyī' nākayn, ba kuḫa pāšāy nādayn [nāyayn]. šēxul'arab wutī, 'ay kuḫī xōm, tāza kārēka w k'īrāwa, la dasmān dar čū. š'taka abē ba 'ayba agar naydayn.' wutī, 'bāba gyān, ēma xuški xōmān nādayn, tō kayfī xōta. imfō, imšaw sēšammaya w—,' wutī, 'ēma bār akayn, lē aḫayn, aḫōyn. pāšā čāwī dar ē [ya]! bā aw āzāya bē ba dwāy kičā, biybā.'

27. Kuḫ, šā ismā'il, fōžī sēšamma čūa xizmatī bāwkī, wutī, 'bāba gyān, amawē imfō sarēk la dasgīrānim biḫam. ḫalālī xōma. ačīm, čāw'im pē akawē w agaḫēma dwāwa.' wutī, 'bīfō, xwā āgāḫārī bē.' ka lēy dā, fōi kuḫ—wā kuḫ aḫwā—čaḫ muddatēk ba sarā sūfā w ka kuḫ tamāšāy kird, la šōnī dasgīrānī arzēkī faq-ū-taqa, hič makānēkī bō nīa w hič šōnēkī bō nīa, čōl ū hōl kas nāzānē bō kē čūn ū bō kē načūn.

28. Kuḫ marāqī kird, zōr xafatī xwārd. ka tamāšāy kird, la nāw

23. After the welcome and the compliments (the vizier) asked him, 'O Sheikh, do you know why the King has brought your Excellency hither?' He said, 'No indeed, O vizier.' He said, 'He has brought you because there is a flower in your garden,¹ that you may present her to his son.' He said, 'O vizier, if it be a girl, my daughter, let a thousand like my daughter be at the lad's behest.' When he heard this the boy immediately rose from his bed and kissed the Sheikh's hand.

24. That very minute the girl's father, who was the Sheikh of the Arabs, acted as the girl's proxy and betrothed the girl to the boy. They drank the (betrothal) sherbet, they prepared the bridal things for her, tied them all up for her and loaded them up and got them ready. (The King) said, 'O Sheikh, today is Wednesday. (Next) Wednesday we shall come for the bride.' He said, 'It is most auspicious.' The Sheikh of the Arabs took his leave of them and returned to his own home (while) the boy stayed at home.

25. Let us see the Sheikh home, leaving the boy sitting here. The Sheikh of the Arabs returned home. When he approached his own home these four sons, who had not come from home with him, set upon their father with swords, saying, 'Father, what is all this you have brought with you, all this fine stuff and all this gold?' He said, 'By God, my sons, I have given your sister to the son of the King of this great country.'

26. They said, 'Father dear, we are not going to lose our sister, we shall not give her to the King's son.' The Sheikh of the Arabs said, 'O my sons, now it is settled and has passed out of our hands. It will be a shameful affair if we do not give her.' They said, 'Father dear, we shall not give our sister, you do as you please. Today, tonight is Tuesday and we shall load up, set off and depart. May the King's eyes come out! Let that hero come after the girl and take her.'

27 The boy, Shah Ismail, went before his father on the Tuesday and said, 'Father dear, I wish to pay a visit to my betrothed today. She is my lawful (betrothed). I shall go and see her and return.' He said, 'Go, God keep you.' When the boy set out and went—the boy was going along—some time passed by and when the boy went he saw that in the place of his betrothed there was bare earth, there was no dwelling for her and no trace of her and far or near¹ nobody knew whither they had gone or not gone.

28. The boy was greatly distressed and grieved. When he looked

ägirdānēkā pārčayē kāyaz dā n¹rāwa, bardēkī pičkōlay x¹rāwata sar. kuř dā bazi, nāmay xōṇawa, nāmay māč kird. lēy nūsrbū, 'ay šā ismā'il, rōḥi širīnim, agar hātī ba dwāmā yān la šām yān la ḥalab amdōzītawa.'

29. Kuř pāšawpāš gařāyawa bō mālawa, čūwata sannūqī xōy, yak hagba pāray dā girt, wutī, 'ay bāba gyān, itir min ba du'a. jārēkī ka min nābīn¹nawa. dasgīrānim rōyštuwa, ačim ba dwāyā, b'zānim la kō aydōz¹mawa.'

30. Kuř lēy dā, rōi čan muddatēkī zōr. la pāš muddatawdwā čāwī ba girdē kawt. tamāšāy kird, am girda xānūyakī lē kirāwa, la hič jēgāyakawa šonēkī nīa kuř bizānē ama čiy tyāya. kuř nāwī xwāy hēnā, gurzēkī dā ba xānūa, lāyakī rūxān, ka diy kičēkī zōr jwān hāt ba pirāwa. ka tamāšāy kird ama zōr zōr la dasgīrānī xōy jwāntira.

31. Pirsīy, 'kāka gyān, išit čia hātuwīta qal'ay minawa?' wutī, 'pēm bilē, tō čī akay lēra ba tāqī tanyā?' wutī, 'kāka gyān, min kiči islāmšāy pariānim. min ū sē birām, la sar ama ka kuři qirālī firan dāwāy minī kird la bāwkim, birākānim fazāy la sar nabū, la sar away ka aw gāwira, min islāmim, čēta sē sāla am sē birāyam miqābil ba laškirī qirālī firan šař akan.'

32. Kuř lēy pirsī, 'nāēy, jēgāy birākānitim pē bilēy, tā miniš bičim bō lāyān?' kič wutī, 'bāla gardānī sarit bim, bifarmū, imšaw isrāḥat bika, bayānī min rēgāy birākānimi pišān adam.' kuř čūa sarawa, isrāḥatī kird. šawē, waxtī nūstin, tamāšāy kird, xōy ū am kiča la yak jēgā anūn. kuř dastī bird, šimšērī rūtī dar hēnā, la nāwaraštī hardūkyānā rāy kēšā la bar awa ka hičyān la yak nakawin, čūnka kuř šartī kirduwa lagał xwāy xōyā ka lagał hič kasēkā rā naborē tā šād nabē ba mirāzī malikay xōyā.

33. Bayānī lagał kuř hał stā [hastā] la xaw, nānī xwārd, kič wulāxī bō zīn kird, kuř swār bū, la qal'a hāta darawa. kič rēgāy pišān dā, wutī, 'kāka gyān, am rēgāya bigira, ačita lāy birākānim.' kuř nāwī xwāy hēnā, wutī, 'qambartā, amawē la bardamī xēwatī am sē birāyā bimhēnīta xwārawa.' wulāx hałi girt, la bardamī xēwatī am sē birāyā hēnāya xwārawa.

(he saw that) a piece of paper had been put in a fire-place and a small stone put on top of it. The boy dismounted, read the letter and kissed it. In it was written, 'O Shah Ismail, my beloved,¹ if you follow me you will find me either in Damascus or in Aleppo.'

29. The boy returned home, went to his chest, took out a bag of money and said, 'Father dear, I bid you farewell. You will not see me again. My betrothed has gone, I am going after her to see where I shall find her.'

30. The boy set out and went for some long time. After a time he caught sight of a hill. He saw that there was a house built on this hill but nowhere on it was there a sign whereby the boy might discover what was inside it. The boy uttered the name of God,¹ struck the house a blow with his club and destroyed one side of it, and when he looked a very beautiful maiden came to meet him. When he looked (he saw that) she was much, much more beautiful than his betrothed.

31. She asked, 'Brother dear, what is your business that you have come to my castle?' He said, 'Tell me, what are you doing here all alone?' She said, 'Brother dear, I am the daughter of Islam Shah of the Peris. I and my three brothers—because the son of the King of the Franks asked my father for my hand, and my brothers did not approve of it because he is an infidel and I am a Muslim, it is now three years that these three brothers of mine have been fighting against the army of the King of the Franks.'

32. The boy asked her, 'Will you not come and tell me where your brothers are, so that I too may go to them?' The girl said, 'I beg you, be so good and rest this night. Tomorrow I shall show you the road to my brothers.' The boy went upstairs and rested. At night, when it was time to sleep, he saw that he and this girl were to sleep in one bed. The boy reached out his hand, drew his naked sword and stretched it between them both so that they should not touch one another, because the boy had made a bond with his God that he would have nothing to do¹ with anybody until he should achieve his happiness with his own queen.

33. In the morning when the boy awoke from sleep he ate a meal, the girl saddled his steed for him, he mounted and came out of the castle. The girl pointed out the road and said, 'Brother dear, take this road and you will go to my brothers.' The boy uttered the name of God and said, 'Qamberta, I want you to bring me down before the tent of these three brothers.' The horse took him up and brought him down before the tent of the three brothers.

34. Ka am sê birāya çawyān bam nawjwāna kawt ta'ajubyān mā lam naxša jwāna ka xwā xalqī kirduwa. ba harsēkyān la sar zîn dāyān girt, birdyāna nāw xēwatawa, wutyān, 'birā gyān, bifarmū, nānmān lagał bixō.' wutī, 'min nāntān nāxōm, ba šartēk šafī imfōtān bibaxšin ba min.' wutyān, 'nāni bixō, awa baxšimān ba tō.' kuř la nān xwārdinā bū, gøy la taplī jaŋ bū. lam barawa ba nāwī šā ismā'ilawa la taplīyān dā.

35. Kuř, wakū šā ismā'il bē, xōy yarqī āsin ū pōlā kird, niqābī kēšā ba rūy xōyā, rūy kirda dūdānay maydānawa. tamāšāy kird, dēwēkī gawray bō hāta pēšawa, wutī, 'ay kuř, imfō xōyān nayānwērā bēna maydānawa, tōyān nārdūwa? atkam ba tōzēk binēšt, ayxama kulōrī dānimawa.' kuř wutī, 'mal'ūn, ēra maḥkama nīa. awałdast dasī kāfirāna, dasī xōt biwašēna.'

36. Dēw ba řiqawa dastī birda gurzī girān ka biykēšē ba tawqī sarīā, biykāt ba qatray āw. kuř nayhēšt bigāta sar sarī, tuŋ mačakī girt, wutī, 'mal'ūn, dasti tuŋ bigira.' kuř gurzī řā takān, pēstī dasī ba gurzakawa hēnā, wutī,

'big'ira yak dastī min, 'umūdī g'irān;
agar zīŋū māy ba mardim mazān.'

kuř gurzī dā ba taplī sarī, lagał arzaka jūtī kird.

37. Tā ēwārē dūsad pālawānī birinjīy ba šimsēr kird ba dū latawa. kuř gøy la taplī bašārat bū lē dirā, pāšawpāš gařāyawa bō lāy sē birāka. hātin ba piriawa, wulāxyān lē girt, birdyāna žūrawa, xizmatēkī jwānyān kird. am sē birāya zōr ta'ajubyān mā lam kuřa ka, 'am qūwat ū harakatay la kō būwa, yaŋ az la xwāwa nabē? ama xalqī rūy zamīn nīa, šitēka la xwāwa bō ēma hātuwa.'

38. 'Aynī šit bayānī ka la xaw hał stā, ba bē pirs rūy kirda maydānawa. ka tamāšāy kird, kas nīa šař bikā lagał am kuřa pičkōlaya. kuř wutī, 'dōnē ba mintān awut, "tō čiyt hātuwīta šařawa?" imfō min ba ēwa alēm, warina pēšawa.' hičyān načūna pēšawa. kuř na'ratēkī 'allāhū akbar'-ī kēšā, hamū dār ū bard hāta larzīn. xōy dā bam laškirā, dastī kird ba kuštīn. firsatyān la kuř

34. When the three brothers beheld this handsome youth they were astonished at this handsome form that God had created. All three of them dismounted him¹ and took him into the tent and said, 'Brother dear, be so good as to eat with us.' He said, 'I shall not eat your food unless you leave today's fighting to me.'² They said, 'Eat your food, we will leave it to you.' The boy was still eating when he heard the war drum. From this side they beat the drum in the name of Shah Ismail.

35. The boy, Shah Ismail, smothered himself in iron and steel, drew a veil over his face and set out for the field of battle.¹ He saw that a great demon came towards him and said, 'Did they not dare to come into the field themselves today that they have sent you, boy? I'll make you into a bit of chewing-gum² and stick it in the hollow of my tooth.' The boy said, 'Accursed one, this is not a law court. The first blow is for infidels, so do your worst.'³

36. The demon, in anger, seized his heavy club to strike him on the crown of the head and turn him into a drop of water. The boy did not let it reach his head but seized his wrist and said, 'Accursed one, hold tight.' The boy jerked the club and took away the skin of (the demon's hand) together with the club, saying, 'Take one of my hands, monster.¹ If you survive, then do not count me a man.' The boy struck him on the crown of the head with the club and laid him low.²

37. By evening he had cut two hundred first-class champions in two pieces with his sword. The boy heard the drum of good tidings being beaten and returned to the three brothers. They came to meet him, took his horse from him, took him inside and served him well. These three brothers were astounded by this boy, saying, 'From where does he get this power and strength, if not from God? This is no earthly creature but something which has come to us from God.'

38. The same thing in the morning, when he rose from sleeping, he set out for the field of battle unquestioningly. When he looked, there was nobody who could do battle with this small boy. The boy said, 'Yesterday you were saying to me, "What are you that you have come to do battle?"' Today I say to you, come forward.' None of them came forward. The boy gave a cry of 'God is most great' and all the trees and rocks trembled. He set about this army and began killing. They seized an opportunity and surrounded the boy on all four sides and pierced his whole body with arrows and

hēnā, har čwār atrāfyān girt, ba tîr û ba šîr hamû gyānî kuŷyān kun kun kird. kuŷ amaŷay hōš bû, wutî, 'qambartā, halim gira, fawtām.'

39. Qambartā halî girt, birdî, la sar šāxêk ba aspāi kuŷ la sar piştî xista xwārawa. kuŷ bēhōš kawt. ba amrî xwā ḥazratî xidrî ziŷa la sarî ḥāzir bû, dastêkî hēnā ba lašî kuŷā, wutî, 'tō 'ayb nākay bō am birîna anālēnî? ha! sta, zû bigara lāy birākānî. îsta bōt agirîn, afēn, "kuŷ kuŷrāwa." bayānî laga! ha! stāy nāwî xwā bēna. xēwatêkî sawz la sarû hamûyānawa ha! dirāwa, ama hamûy sihra. šimšērêk bikēša ba nāwārāstî aw xēwata sawzaā, îtir hič nāmēnē.'

40. Kuŷ gaŷāyawa bō lāy am sē birāya. hātin ba pîriawa, lēyān pîrsî, 'tō la kō bûy?' wutî, 'tōzē îšim bû, çûm, jē-ba-jēm kird, gaŷāmawa.' aw šawa îsrāḥatî kird, bayānî zû ha! stā, xōy gayāna xēwata sawzaka, šimšērêkî pyā kēšā. ka tamāšāy kird, bû ba tōz û xōî. kuŷ čāwî xōy girt. ka čāwî ha! biŷî aw sē kuŷa nabē laga! am dēwa kasî lē namāwa.

41. Kuŷ wutî, 'kāka gyān, îtir min ba du'ā. ačim bō lāy marāqî xōmawa.' wutyān, 'ka mādam wāya ēmaš bikuža, injā biŷō; yān abē bēy lagalmānā bō māli xōmān, îsrāḥat bikay, injā biŷōyt.' kuŷ wutî, 'bifarmûn, bā biŷōyn.'

42. La fēgā birā gawrayān ba birā pičûkî wut, ba zimānî parî, wutî, 'agar xānû rûxābû xuškitim bō sar biŷa, kirāsakay b^{ida} la xonawa, bōm bēna.' kuŷ fōî la pêšawa, tamāšāy kird xānûakayān lāyakî hātōta xwārawa. xuškî hāt ba pîriawa. wutî, 'ay xušk, min hātuwim, agar xānû rûxābû sari biŷim, kirāsakaŷ b^{idam} la xonawa, biybam bō kākam.' kič wutî, 'kāka gyān, kuŷêk lam ḥāla, lam faŷa xānûy rûxānuwa. yak šaw lēra bû, bayānî hātuwa bō lāy ēwa.'

43. Kuŷ pāšawpāš gaŷāyawa, wutî, 'kāka, am kuŷa šawêk lāy xuškîm mîwān bû.' birā gawra lēy pîrsî, 'ay šā ismā'îl, tō çūyta xānûy ēma?' wutî, 'balē, šawêk lawē bûm, bayānî hātim bō lāy ēwa.' kuŷ zōrî pē xōš bû. çûna mālawā, îsrāḥatyān kird, la pāšā birā gawrayān wutî, 'ay šā ismā'îl, min hič šitêk šik nābam, gulêk la bāximāya pêškašîm kirdî.' kuŷ wutî, 'awā qabûlim kird.'

swords. The boy was just conscious enough to say, 'Qamberta, take me up, I perish.'

39. Qamberta took him up and carried him off and put the boy down gently from his back on top of a mountain. The boy fell unconscious. By God's command the immortal Lord Khidr appeared before him, drew a hand over the boy's body and said, 'Are you not ashamed to lament over this wound? Arise, return quickly to your brothers. They are now weeping for you and saying, "The boy has been killed." In the morning, when you rise, utter the name of God. There is a green tent pitched above all the others and all this is magic. Strike at the middle of that green tent with a sword and nothing more will remain.'

40. The boy returned to these three brothers. They came to meet him, asking him, 'Where have you been?' He said, 'I had a little business so I went and carried it out and returned.' That night he rested. He rose early in the morning and betook himself to the green tent and struck it with a sword. When he looked it had turned to dust and earth. The boy shut his eyes. When he looked up there was nobody left there but those three brothers and the demon.

41. The boy said, 'Dear brothers, I bid you farewell. I go after my own interests.' They said, 'Since it is so kill us too, then go. Otherwise you must come with us to our house and rest, then go.' The boy said, 'Pray, let us go.'

42. On the way their eldest brother said to the youngest, in the language of the Peris, 'If the house has been destroyed cut off your sister's head for me, dip her shift in the blood and bring it to me.' The boy went ahead and saw that one side of their house had collapsed. His sister came to meet him. He said, 'Sister, I have come, if the house should have been destroyed, to cut off your head, dip your shift in the blood and take it to my elder brother.' The girl said, 'Brother dear, a boy of such-and-such description destroyed the house. He was here one night, in the morning he came to you.'

43. The boy returned and said, 'Brother, this boy was a guest of my sister for one night.' The eldest brother asked him, 'O Shah Ismail, have you been to our house?' He said, 'Yes, I was there for one night, in the morning I came to you.' The boy was very pleased. They went home and rested and afterwards the eldest of them said, 'O Shah Ismail, I have nothing (else, but) there is a flower in my garden which I give you (gladly).' The boy said, 'I accept.'

44. Birā gawra bû ba qāzî, birā piçûk bûn ba şāyat, kiçyān la kuř māra kird. şaw palî kuřyān girt, kirdyāna pardawa. kuř ka çûa žûrawa lēy nûst, gøy n^{ad}āya kiç. sē çwār şaw bam naw'a. şawēkyān kiç iznî la birākānî war girt, wutî, 'min imşaw ama tāqî akamawa, bizānim kiça yān kuřa.'

45. Şawē 'aynî şit, kuř çû, lēy nûst. kiç lēfay la sar firē dā, wutî, 'ay kuř, bō çî hiç xôt la min nāgayēnî? la min jwāntiri das akawē?' kuř wutî, 'gyānakam, min açim bō safar. nabā lam safara nagařēmawa, la dwāy min tō minālît bû, nālēn, "ama bāwkî kēya?" aw waxta abē ba 'ayba bō tō. agar gařāmawa lagał xōm aţbam, agar nagařāmawa tō bō xôt şû akay ba yakēkî ka.'

46. Kiç amay zōr pē xōş bû, çû, ba birākānî wut, 'kāka, ama la bar awa dast lagał min tēkał nākā, safarî la bara. ka gařāyawa lagał xōy ambā.' birākānî wutyān, 'zōr bāşa.'

47. Kuř, wakû şā ismā'îl bē, rûy kirda am sē birāya, wutî, 'bā birōyn. wakû min am pyāwatîam lagał ewa kird ewaş ama lagał min bikan. lērawa kām rēgā daqîqayak zûtir açēta şām û ħalab pēm biłēn.' wutyān, 'farmû.' birdyāna sar sē rēgā, wutî, 'kāka, am rēgāya ba sālēk açē, am rēgāya ba şaş māj açē, rēgāy sēhamyān ba dû māj açēt, faqat harçiyak lērawa rōyştuwa nagařawatawa.' kuř wutî, 'min la sar xwā ařōm.'

48. Kuř du'āxwāziy lē xwāstin, lēy dā, rōi. yak māj rēgāy bifî, tamāşāy kird la şāxēk nûsrāwa, 'rēy hāt-û-nahāt.' kuř gøy nadāē [nāya], wutî, 'min la sar xwā ařōm.' tamāşāy kird çan hazār xēwat hał dirāwa, kasî tyā nîa. xēwatēk la hamūyān barztira, dû mināray lē kirāwa, yakēkyān la sarî binîā^{dam}, yakēkyān la laşî.

49. Kuř tōzēk xōfî kird, rûy kirda žēr am xēwatawa, tamāşāy kird çēşt lē nirāwa, çā lē nirāwa. hiç kasēkî lē nîa. kuř dastî kird ba nān xwārdin. qarawēlayakî lē bû, çûa sarî, pāl kawt. gøy girt, giřmagiřm û nālanālēk payā bû, wutî, 'çi ħarāmzādayak rûy kirdōta jēgāy min? nāldār [nālār] hātuwa nālim škānuwa, bāldār hātuwa bālim škānuwa.'

44. The eldest brother acted as *cadi*, the younger brothers acted as witnesses and they married the girl to the boy. At night they took the boy's arm and put him behind the curtain. When the boy went inside he (lay down and) went to sleep and gave no heed to the girl. Three or four nights (passed) in this way. One night the girl (sought and) gained her brothers' permission, saying, 'Tonight I shall test him to discover whether he is a girl or a boy.'

45. The same thing (that) night, the boy went, lay down and slept. The girl threw the quilt off him and said, 'Boy, why will you not have anything to do with me? Could you find anyone more beautiful than me?' The boy said, 'My dear, I am going on a journey. Let it not be that I should not return from this journey and afterwards, if you were to have a child, that (people) should say, "Who is his father?" Then it would be a shame for you. If I return I shall take you with me, if I do not return then you will take another husband.'

46. This pleased the girl greatly. She went and said to her brothers, 'Brothers, he will not have intercourse¹ with me because he has a journey before him. When he returns he will take me with him.' Her brothers said, 'It is very well.'

47. The boy, Shah Ismail, turned to those three brothers and said, 'Let us go. As I have done you this service so you do this for me. Tell me which road goes a minute quicker from here to Damascus and Aleppo.' They said, 'After you.' They took him to where three roads meet and said, 'Brother, this road goes in a year, this road goes in six months, the third road goes in two months, but whoever has gone from here has not returned.' The boy said, 'I go in God's keeping.'

48. The boy took leave of them, set out and went. He travelled a month's road and saw written on a mountain 'The Road of No Return'.¹ The boy gave no heed and said, 'I go in God's keeping.' He saw that some thousands of tents were pitched (there but) there was nobody in them. One tent was higher than all of them and there were two minarets made beside it, one of them of human heads, one of them of bodies.

49. The boy was a little frightened (but) he went into this tent and saw that food and tea were prepared. There was nobody in it. The boy began to eat. There was a bed in it (so) he got on it and lay down. He listened (and heard) a grumbling and moaning saying, 'What bastard has turned (aside) to my place? Be it shod I shall break its shoes, be it winged I shall break its wings.'¹

50. Kuŕ hāta darawa, bānī kird, 'mal'ūn, haŕaša maka, wara pēšawa. min imšaw mīwānī tōm, tā bayānī ba harčiyak alēy lagalit akam. agar mōfaq būy sarim bīfa, agar minīš mōfaq būm wakū sag sarit abirīm.' Ɣašswār hāta pēšawa, dastī kuŕi girt, birdīa žūrawa, xizmatī kird tā bayānī.

51. Bayānī la xaw haŕ stān, dastyān xista nāw dasī yakawa, fūyān kirda maydān. Ɣašswār wutī, 'ay nawjwān, min dilim nāya na ba šīr na ba tīx lagalit bikam, zōrān agirīn. agar min tōm dā ba arzā nāwkužim, alqayak akama gēt, aŭkam ba 'abdi xōm. agar tōš minit dā ba arzā čīm lē akay, lēm bika.' šā ismā'il wutī, 'am qisāna hamūy lāy min bāy filsēka. minit dā ba arzā, sarim bīfa, agar minīš tōm dā ba arzā wakū sag sarit abirīm.'

52. Dastyān dāya [yāya] yak, dastyān kird ba zōrān girtin. ɥaw^t fōž hičyān zafaryān ba yaktirī nabird. fōžēkyān kuŕ sarī barz kirdawa, wutī, 'ay xwāya, xōt azānī ba čī dardēk giriftārim wa tūšī čī abim. agar aĵali hēnāwim ba das am mal'ūnawa birnda ba arzā, najātīm bē. agar aĵališi nahēnāwim biydam ba arzā, najātīm bē la das am darda.'

53. Kuŕ zōr pāŕāyawa la xwā, bāwašī kird ba Ɣašswāra, wutī, 'yā xidrī ziĵa, kayfī xōta.' dū jār Ɣašswārī birda aw sar wa hēnāyawa, wakū čōlaka girtī ba sar dasīawa, dāy ba arzā, palāmārī šimšērī dā, sarī bīfē. Ɣašswār firsatī hēnā, qōpčay yaxay kirdawa, dū limō la sar siĵī dar kaw^t. kuŕ dastī sārd bōwa.

54. Ɣašswār wutī, 'haŕ sta la sar siĵīm. māray min ū tō la 'arš ū qurš birāwa, čunka min šartim kirduwa lagaŕ xwā harčī pišti min nadā la arz šūy pē nākam.' dastyān xista nāw dasī yak, fūyān kirda qasrī Ɣašswār. Ɣašswār lawē kuŕi dā nā, čūa žūrawa, xōy gōfī. ka hāta darawa kuŕ čāwī pē kaw^t la har dū dasgīranakay zōr jwāntira.

55. Kuŕ wutī, 'ay malika, min šartim kirduwa tā načim, dasgīranim načnimawa, lagaŕ tō fā nābōrim tā šād nabim ba mirāzī

50. The boy came outside and called, 'Accursed one, stop making idle threats, come forth. Tonight I am your guest until the morning (when) I shall (fight) you with whatever (weapon) you say. If you are successful cut off my head, if I am successful I shall cut off your head as if you were a dog.' The Black Rider came forth, took the boy's hand, took him inside and waited on him till morning.

51. In the morning they rose from sleep, grasped each other by the hand and set out for the arena. The Black Rider said, 'Handsome youth, I do not want to fight you with sword or blade, we shall wrestle. If I throw you to the ground I shall not kill you. I shall put a ring in your ear¹ and make you my slave. If, on the other hand, you throw me to the ground do what you will to me.' Shah Ismail said, 'I do not give a farthing for all this talk.² If you throw me to the ground cut off my head, if I throw you to the ground I shall cut off your head as if you were a dog.'

52. They seized each other and began to wrestle. For seven days neither of them gained the mastery over the other. One day the boy raised his head and said, 'O God, Thou knowest what ails me and what I am facing. If Thou hast brought the hour of my death at the hands of this accursed one, throw me to the ground and let me be quit. If Thou hast not brought my death, let me throw him to the ground and be quit of this agony.'

53. The boy pleaded much with God. He clinched with the Black Rider and said, 'O Immortal Khidr, it is as you wish.' Twice he took the Black Rider to one side and brought him back, then he seized him like a sparrow with his hand, threw him to the earth and flew at his sword to cut off his head. The Black Rider seized the opportunity, opened the buttons of his collar—and bared a woman's breast.¹ The boy's hand grew cold.

54. The Black Rider said, 'Get off my chest. It has been ordained in heaven and on earth¹ that you and I should marry, for I have made a bond with God that I shall marry no one who has not thrown me to the ground.' They took each other by the hand and turned towards the mansion of the Black Rider. The Black Rider set the boy down there, went inside and changed. When she came out the boy beheld that she was much more beautiful than both his betrothed.

55. The boy said, 'O queen, I have made a bond that until I have gone and brought back my betrothed, and achieved happiness

xōmā.' Fašswār wutī, 'tō bō kə ačī minīš xizmakārī wulāxakat abim, tāza min nāēlim tō ba tanyā birōy.' wutī, 'čōn āfratēkī wakū tō bēt lagał minā šāx-ū-dāx bikā?' wutī, 'čōn, ḥaw^t rōž zōrāni lagał girtim, haman ačimawa aw barga ka tō minit dī.' kuř wutī, 'ka mādam wāya, bayānī xōt ḥāzir bika, birōyn.'

56. Bayānī zū ba jūta swāra la qal'a hātina darawa, rōyštīn tā dāxil ba mamlakatī šām ū ḥalab būn. kuř wutī, 'ay qambartā, min liyāwit axama sar milit. čī mātēk šīrī ḥalālī xwārdūwa la bar qāpīy aw mālā fām gira.' wulāx har la bayānī tā ēwārē sūfī xwārd ba nāw am šārā. ēwārē la bar qāpīy pīrēžinēk wulāx fā wastā.

57. Kuř la dargāy dā, wutī, 'dāya gyān, mīwān fā nāgiri?' wutī, 'kuřī xōm, agar ba māli dāykī xōtān fāzī abin kōṇarakāntān axama sar sarim.' kuř wulāxī fā kēšāya žūrawa, wutī, 'dāya gyān, wara, ama yak mist āltūn. bičō, la bāzār harčī māl ayawē biykiřa, biy-hēnarawa, šitēkmān bō ēwārē ḥāzir bika.' pīrēžin čūa bāzār, harčīyakī lāzim bū kiřīy, hēnāyawa bō mālawā, nānēkī jwānī bō dirust kirdin.

58. ēwārē la paš nān xwārdin kuř wutī, 'dāya gyān, wakū bizānī kiči šexul'arab hātōtawā ēra.' wutī, 'ba qurbāni bim, dū sāla hātuwinawa. kičakay šēt būwa, wā la žēr zamīna, hič kasēk nāwērē bičē ba lāyā.' kuř wutī, 'dāya gyān, tō atwānī, min šitēki adamē, la kunawa bōy firē dayta xwārawa?' pīrēžin wutī, 'kuřī xōm, amkužē, pārča-pārčam akā.' kuř wutī, 'dāya gyān, agar hāt ū mirdī šart bē gummazēki āltūn la sari bikam, ba tartībēki jwān atnēžim.' pīrēžin wutī, 'ka mādam wāya ḥāzirim. čīt haya bimdarē, bōy barim.' kuř wutī, 'bičō, dasikēk gul ū fēḥānim bō bēna.' kuř ajuštīlay dasgīrānīy xista nāw fēḥānawā, dāya [yāya] das dāpīra.

59. Dāpīra lēy dā, rōi, la kunēk la sarbānawā bōy firē dāya xwārawa. kič la xwārawa wakū pišila palāmārī gulakay dā, hamūy

(with her), I shall not have anything to do with you.' The Black Rider said, 'Whithersoever you go I shall be your horse's attendant, I shall not let you go alone now.' He said, 'How can a woman like you come and suffer the hardships of the road' with me?' She said, 'How! You have wrestled with me for seven days. I shall go back immediately into those clothes in which you saw me.' The boy said, 'Since it is so, make yourself ready in the morning, that we may go.'

56. Early in the morning they came out of the mansion riding together and went until they entered the country of Damascus and Aleppo. The boy said, 'Qamberta, I shall lay your reins on your neck. Bring me to a halt before the door of whichever house holds honest people.'¹ The horse went about that city from morning till evening. In the evening it stopped before the door of an old woman.²

57. The boy knocked on the door, saying, 'Mother dear, will you not take guests?' She said, 'My son, if you are satisfied with your own mother's home I shall abase myself before you.'¹ The boy led the horse inside and said, 'Mother dear, come, here is a handful of money. Go and buy whatever the house needs in the market, bring it back and prepare something for us for the evening.' The old woman went to the market, bought whatever she needed, brought it home and made them a fine meal.

58. In the evening, after the meal, the boy said, 'Mother dear, you will probably know if the daughter of the Sheikh of the Arabs has come back here.' She said, 'May I be your sacrifice, it is two years since they came back. His daughter has gone mad. She is (kept) underground, nobody dares go near her.' The boy said, 'Mother dear, if I give you something, can you throw it down to her through a hole?' The old woman said, 'My son, she will kill me, tear me to pieces.' The boy said, 'Mother dear, if it should come about that you die, I swear I shall raise a dome of gold over you, I shall bury you in a handsome manner.' The old woman said, 'Since it is so, I am ready. Give me whatever you have, that I may take it to her.' The boy said, 'Go and bring me a bunch of flowers and sweet basil.' The boy put his betrothed's ring amid the basil and gave it to Granny.

59. Granny set off, went and threw (the flowers) down to her through a hole in the roof. Down below the girl sprang at the flowers like a cat, tore them all up and threw them away. She heard

wurd kird, firêy dā. gey la taqayak bû. ka çawî ba anjutilay xoy kawt zirîkânî, bêhosh kawt. la pash sa'atêk hoshî hatawa, wutî, 'kê bû am gulay xista xwarawa? la bar xatirî xwā xoy aşkirā bikāt.' pîrêzin wutî, 'agar şet nît em bō lāt.' kiç wutî, 'wallāhî, hiç şetiyak la sarî minā nîa.'

60. Pîrêzin rûy kirda mālî şexul'arab, tamāşây kird zôr qalabāliya, wutî, 'lā çin, min açim kiçî şexul'arab çak akamawa.' am xalqa gāltayān pê kird, wutyān, 'agar tō biçîta zûrawa lat-û-pati akā.' wutî, 'min har açim, çakî akamawa.' pashā wutî, 'rêgāy bikan, bā biçêta zûrawa.' pashā wutî, 'xenî xôt la sar xôt.'

61. Pîrêzin çûa zûrawa, dargāy dā xist. kiç wutî, 'ay dāya, tu xwā, sālhebî min la keya?' wutî, 'kiçî xom, wā la lāy min mîwāna. istā ayhênim, çawit pê bikawê.' pîrêzin hāta darawa, wutî, 'açim kiçakam enim, bôm bigirê yak darmānî mawa, aydamê tā zû çak bêtawa.' pîrêzin zû 'abāy dā ba sar, şā ismā'îla dwāy xoy xist, kirdî ba zûrî kiçā.

62. Kiç çawî pê kawt, la xoshîanā hiç ārāmî nabû. kuř wutî, 'amāna hamûy bāy fîlsêka. tā zûa wara darawa, bā bifōyn.' kiç wutî, 'çonim abayta darawa?' kuř wutî, 'estā biçō, ba bawki bilê hamāmi bō garm bikā, pāk xow bişō, bilê, "bāba gyān, çwārbāxim bō bifāzēnarawa." aw waxta min em, wulāxi bō enim, lagał xom aţbam. injā birākāni āzā bin, bēn la dwāmānā.'

63. Kuř lagał pîrêzin hātina darawa, fūyān kirda şexul'arab, wutyān, 'miţdamān bi'darē, şkur çak bûawa.' pashā la xoshîa hal apařî, baxşîşekî zōrî dānē. awān rōyştin, kiç bānî kird, 'bāba gyān, min şet nîm, bimhēnina darawa. bō çî mintān xistōta ērawa?' bawk ba pîriawa hāt, gurj hamāmyān bō garm kird, kiçyān şit, birdyān bō çwārbāx.

64. Şawē kuř lagał pîrêzinā rōyştina qarāyî çwārbāx, fūyān kird nāw baxawa. pîrêzin ba dizîawa işaratêkî kird. kiç wutî ba rafîqakānî, 'min tā sarāw açim.' ba byānūy awawa kiç xoy gayāna lāy kuř. kuř

a clink. When she caught sight of her own ring she shrieked and fell unconscious. After a moment her senses returned and she said, 'Who was it threw those flowers down? For God's sake let him reveal himself.' The old woman said, 'If you are not mad I shall come to you.' The girl said, 'By God, there is no madness about me.'

60. The old woman went towards the house of the Sheikh of the Arabs and saw that there was a great crowd. She said, 'Get out of the way, I am going to cure the daughter of the Sheikh of the Arabs.' These people made fun of her and said, 'If you go inside she will tear you to pieces.' She said, 'I am still going to cure her.' The king said, 'Make way for her, let her go inside.' The king said, 'Your blood be on your own head.'

61. The old woman went inside and shut the door. The girl said, 'O mother, for God's sake, where is my master?' She said, 'My daughter, he is my guest. I shall bring him now, so that you may see him.' The old woman came outside and said, 'I am going to fetch my daughter to hold one remaining medicine for me, (then) I shall give it to (the girl) so that she may soon get better.' The old woman quickly put an aba¹ over him, put Shah Ismail behind her, and introduced him into the girl's room.

62. The girl saw him and could not restrain herself for joy. The boy said, 'A farthing for all this. Come outside as quickly as possible, let us go.' The girl said, 'How will you take me outside?' The boy said, 'Go and tell your father to heat the bath-house for you, wash yourself clean, (then) say, "Father dear, adorn the garden for me." Then I shall come, bring a mount for you and take you away with me. Then let your brothers be brave and follow us.'

63. The boy came out with the old woman and they went to the Sheikh of the Arabs and said, 'Reward us for the good news. Thanks (be to God), she is cured.' The king danced for joy and gave them a big present. They went, (then) the girl called, 'Father dear, I am not mad, bring me out. Why have you put me in here?' Her father came to meet her, quickly they heated the bath for her, bathed the girl and took her to the garden.

64. At night the boy, together with the old woman, went to the edge of the garden and turned into the middle of it. The old woman gave the girl a sign by stealth. The girl said to her companions, 'I am going to relieve myself.' On that pretext the girl betook herself to the boy. The boy mounted her on his horse beside

swārī wulāxī kird lagał xōy, birdī tā sa'ātēk la mamlakat dūr kawtinawa, lawē dā bazīn. wutī, 'zōr xawīm ē. fāni dā nē, bā sar bikama sar fāni, xawīm lē bikawē.' kuř xawī lē kaw^t. fašswār wakū čolaka ba dawryānā agařā la bar awa kas zafaryān pē nabā.

65. Bayānī lagał dinyā řūnāk bū kič tamāšāy kird, bāwkī lagał dūānza laškirā hātin. kič dastī kird ba giryān. fašswār wutī, 'qastam ba xwā, kuř xabar bikaytawa bam šimšēra atkam ba dū latawa. ka dīt min la sar zīn kawtima xwārawa, kužrām, injā kuř xabar karawa.' fašswār hič qisay nakird tā nizīk būnawa, bardamī am laškira gawrayay girt, dastī kird ba kuřtin tā tāqatī bū.

66. Kič ka čāwī pē kawt dastī šil būwa zōr giryā, firmēskēk kawta sar řūmatī kuř. kuř čāwī hał bifī, wutī, 'bō agirī?' wutī, 'hał sta, bizāna fašswār či akā.' kuř wakū kēč řāst būawa, swārī řaxš bū, xōy gayāna fašswār, wutī, 'tō isrāhat bika, nōray mina.'

67. Kuř kuřtārēkī zōrī lē kirdin. ka dīy bāwkī lagał haw^t kuřakayā la sar girdēk řā wastāwin, kuř kamannī bō hał dān, har hařtyān wakū čolaka girtinī, řāy kēšāna pēšawa. wutī, 'agar nāzānī min šā ismā'īlī kuřī pāšāy bayāzamīnim. bō či tūšī am dardař kirdim?' wutī, 'āmān, 'afūm bika.' wutī, 'afūy ēwa la lāy kiča.'

68. Kuř birdī bō lāy kičakay, wutī, 'bifarmū, ama bāwk ū birākānita, čiyān lē akay lēy bika.' kič wutī, 'ēwa ka mintān māra kird lam kuřa bō či šēttān kirdim, dū sāla lam žēr-arzā?' bāwkī wutī, 'kiči xōm, harčiyak būwa 'afūmān bō war bigira.' kič wutī, 'bīřōn, la řāy xwā 'afū bin.'

69. Kuř ba sarbastī kiči bird ū řōī. řūy kirda māli kiči islāmšāy parīān, awiři lagał xōy hał girt. dāpīray bō aw sē birāya ba jē hēšt, wutī, 'ama la jyātī xuřktān xizmattān bikā.' zōryān pē xōš bū. kič tūtikēkī pičkōlay habū, nāwī wafādār, lagał xōy birdī. lēyān dā, řōyřtin, dāxil būn ba qarāy mamlakatī bāwkī kuřā.

himself and carried her off until they were an hour's (journey) from the country, and there they dismounted. He said, 'I am very sleepy. Stretch out your thigh, let me put my head on your thigh and go to sleep.' The boy went to sleep. The Black Rider circled round them like a sparrow so that nobody might overcome them (by surprise).

65. In the morning, when it became light, the girl saw that her father was coming with twelve armies. The girl began to weep. The Black Rider said, 'I swear by God, if you wake the boy up I shall cut you in two pieces with this sword. When you see that I have fallen from the saddle and been killed, then wake the boy up.' The Black Rider said nothing until they approached, (then) she confronted this great army and began killing for as long as her strength remained.

66. When the girl saw that (the Black Rider's) hand had slackened she wept sorely and a tear drop fell on the boy's cheek. The boy looked up and said, 'Why are you crying?' She said, 'Get up and see what the Black Rider is doing.' The boy jumped up like a flea, mounted his steed, betook himself to the Black Rider and said, 'You rest, it is my turn.'

67. The boy made a great killing amongst them. When he saw that the girl's father was standing on a hillock together with his seven sons the boy threw his lasso at them, caught all eight of them like sparrows and dragged them before himself. He said, 'If you don't know, I am Shah Ismail, son of the King of Baghdad-land. Why have you caused me this pain?' (The Sheikh) said, 'Mercy, forgive me.' (The boy) said, 'It is for the girl to forgive you.'

68. The boy took him to his daughter and said, 'Here are your father and brothers. Do whatever you will to them.' The girl said, 'When you had married me to this boy, why did you make me mad, two years in that cellar?' Her father said, 'My daughter, whatever has happened, please forgive us.' The girl said, 'Go, you shall be forgiven for God's sake.'

69. The boy took the girl and departed freely. He set out for the home of the daughter of Islam Shah of the Peris and took her along with him also. He left Granny behind for those three boys, saying, 'Let her serve you in place of your sister.' They were very pleased. The girl had a little puppy called Faithful, which she took with her. They set off and went and crossed the border of the country of the boy's father.

70. Kiçi islāmšāy pariān wutī, 'ēma bō čī bičina nāwšār? lam bāxa xānūyak akayn, tyā dā anīšin.' kuř wutī, 'zōr bāša.' kič kitēbi dar hēnā, ba zabri kitēb pārčayak law bāxay kird ba xānū. harčiyak la māli kič ū řašswār ū šexul'arab bū hēnāya nāw am xānūa.

71. Waxtēk bāxawān gařāyawa, čāwī kawt bam xānūa, wutī, 'yā řabbī, ama čīa? ēstā min řōyštīm, hiči lē nabū.' tamāšāy kird awā šā ismā'il lagał sē kičā la sarbān tamāšāy am bāxa akan. bēlakay firē dā, rūy kirda māli pāšā, wutī, 'ay pāšāham, miždam bīdarē. awā šā ismā'il lagał sē kičā hātuwinawa, la bāxā xānūyān kirdawa.'

72. Pāšā ba řā-kirdin čū bō lāy kuř, ba dargāy dā, kiči islāmšāy pariān dargāy lē kirdawa, wutī, 'bifarmū, bāba gyān, wara sarawa.' tamāšāy kird, am sē kičā yak la yak jwāntira, řazī la har sē žini kuřakay kird. pāšawpāš gařāyawa, bāñī waziri kird, wutī, 'ay wazir, ilāji kuř nakayn, biykužin? am sē kičā māra nakam šet abim.'

73. Wazir wutī, 'ay pāšāham, am kuřa ba zabri šimšēr amānay hēnāwa, ba tō nākužrē.' wutī, 'min aybam bō řāw, lawē ilāji akam.' pāšā kāyazēki nūsi, 'ay kuři xōm, sibaynē řāzir ba, ačīn bō řāw.' kuř wutī, 'bāba gyān, řāzirim.' kič wutī, 'pyāwī čāk ba, mačō.' wutī, 'čōn nāčim?' bayāni lagał bāwkiā řōyštīn bō řāw. kič wutī, 'am tūtika lagał xō bara.'

74. Tā gayština šōnēk ka hič āwī lē dast nakawē, lawē dastyān kird ba nān xwārdin. šiftayakī zōr sōri bō kuř kirdibū, bō xōyši ba jyā. kuř ka xwārdī hamū nāwsiki xōy sūtān, wutī, 'bāba, tōzē āwim bīdarē, kōr būm la tīnūā.' wutī, 'kuři xōm, nāzāni řāwči āw ba čāwī xōy nādā?' wutī, 'čāwēkitim bīdarē, qumēk āwi adamē.' kuř wutī, 'har dū čāwim dar hēna, pyālay āwim bīdarē.'

75. Har dū čāwī kuři dar hēnā, firēy dā. tūtik hałi girt, xistia žēr zimāniawa. kuři řūt kirdawa, ba jēy hēšt, xōy hātawa bō māława. sad pōlisi nārd ba dwāy am sē kičā. kič, wakū řašswār bē, wutī,

70. The daughter of Islam Shah of the Peris said, 'Why should we go into the middle of the city? We shall build a house in this garden and settle in it.' The boy said, 'Very well.' The girl brought out the book and by the power of the book she made a portion of that garden into a house. Everything that was in the houses of the girl (herself) and the Black Rider and the Sheikh of the Arabs she brought into this house.

71. When the gardener returned and saw this house he said, 'O my Lord, what is this? I went just now and there was nothing here.' He saw that Shah Ismail was on the roof with three girls, looking at the garden. He threw away his spade, went to the home of the King and said, 'Majesty, reward me for the good news. Shah Ismail has come back with three girls and they have made a house in the garden.'

72. The King ran to his son and knocked on the door. The daughter of Islam Shah of the Peris opened the door to him and said, 'Pray come upstairs, father dear.' He saw that each of these three girls was more beautiful than the next and fell in love with all three of his son's wives. He went back, called his vizier and said, 'O vizier, should we not deal with the boy, kill him? If I don't marry these three girls I shall go mad.'

73. The vizier said, 'Sire, this boy has brought these (girls) by the power of the sword and he will not be killed by you.' He said, 'I shall take him hunting and deal with him there.' The King wrote a letter, 'My son, be ready tomorrow, we shall go hunting.' The boy said, 'Father dear, I am ready.' The girl said, 'Be a good fellow, do not go.' He said, 'How should I not go?' In the morning he went hunting with his father. The girl said, 'Take this puppy with you.'

74. (They went) until they reached a place where no water could be found and there they began to eat. (The King) had made a very salty rissole for the boy and (others) separately for himself. When the boy ate it he burnt his whole inside. He said, 'Father, give me a little water. I have gone blind with thirst.' He said, 'My son, do you not know that a hunter will not give water away for his eyes? Give me one of your eyes and I shall give you a sip of water.' The boy said, 'Take both my eyes (but) give me a glass of water.'

75. He took out both of the boy's eyes and threw them away. The puppy picked them up and put them under its tongue. He stripped the boy, abandoned him, and came back home by himself.

'êwa hiç qisa makan, bā biçim, bizānim ama çia.' kiç hāta darawa, wutī, 'çitān awē? warin, dā nişin, eştā lagaltān ēyn bō lāy pāşā.'

76. Hamūyānī birda žūrawa, dargāy dā xist, gey har sadyānī birī, dāya dastyān, wutī, 'ba pāşā bilēn, tā bayānī şā ismā'ilmān taslīm nakā xākī mamlakatī ba tūraka abēžim.' pāşā wutī, 'fāyday nīa, i'lānī şaf biḏayn lagałyān.' faşşwār ba tāqī tanyā dastī kird ba şaf, am dū kiçayş dū pyāla zahryān girt ba dasawa, ka faşşwār kužrā amānīş biyxōn.

77. Hazratī xidr gayşta sar kuř, dastī hēnā ba çāwīā, wutī, 'ha! sta, firyāy faşşwār bikawa, bizāna çī akā.' kuř wutī, 'wafādār, tō la pēşawa biřō, eştā miniş ēm.' tūtik ba piftāw xōy gayāna mālawa, rūy kirda bardamī faşşwār. faşşwār girtī, māçī kird, wutī, 'āyāt kwā?' har yāriy akird, āwufī adā ba dwāwa.

78. Şā ismā'il hāta qarāyī mamlakat, hamū dam ū çāwī xōy faş ū pīs kirdibū bō awa kas nāynāsē. hāta nāw mamlakat, girtyān, wutyān, 'tō abē biçī bō şaf laga! am kiçāna.' çū lagałyān bō lāy pāşā, wutī, 'ay pāşāham, wulāxī şā ismā'ilim biḏarē, am kiçānaṭ taslīm akam.' wutī, 'biçō, biyba.'

79. Kuř swār bū, rūy kirda faşşwār, dastī kird ba şaf laga! wutī, 'tu xwā, agar şā ismā'ili pēm bilē, şaqim bird.' wutī, 'rā ka, minim.' kiç rāy kird bō mālawa, şā ismā'il dwāy kawt. pāşā wutī, 'ba xwā, harsēkyānī bō girtim.'

80. Kuř gařāyawa, wutī, 'ay pāşāham, awā harsēkyānim bō hāzir kirdī.' pāşā dā nawī, qāçī māç kā. kuř şimşēri dā ba taplī sariā, kirdī ba dū latawa. kuř niqābī la rūy xōy lā bird, wutī, 'inā min qabū! akan ba pāşā la jyāti bāwkim?' xalqaka wutyān, 'ēma aṭxayna sar sarmān.' bū ba pāşā la jēgāy bāwkī. şād būn ba mirāzī xōyānā.

Sultān Maḥmū w Raşşwār

81. Şawēk sultān maḥmū, hayāsī xās ū ḥasan mamandī ba şawgardī agařān ba nāw mamlakatā. ka tamāşay kird jalabē ḥaywān

He sent a hundred policemen after these three girls. The girl who was the Black Rider said, 'Don't say anything, let me go and see what this is.' The girl came outside and said, 'What do you want? Come, sit down, we shall come with you to the King now.'

76. She took them all inside, shut the door, (then) she cut off the ears of all hundred of them, put them in their hands and said, 'Tell the King, if he does not surrender Shah Ismail to us by morning I shall sift the earth of his country through a bag.' The King said, 'There is nothing for it. Proclaim war against them.' The Black Rider began fighting single-handed while these two girls took two glasses of poison, to drink should the Black Rider be killed.

77. The Lord Khidr came to the boy, drew his hand over his eyes and said, 'Rise, go to the help of the Black Rider and see what she is doing.' The boy said, 'Faithful, you go in front, I shall come now.' The puppy betook itself home at full speed and turned toward the Black Rider. The Black Rider took it, kissed it, and said, 'Where is your master?' It kept on playing and glancing behind it.

78. Shah Ismail came to the border of the country. He had made all his face black and dirty so that nobody would recognize him. He came into the country and they seized him and said, 'You must go to fight with these girls.' He went with them to the King and said, 'Majesty, give me Shah Ismail's horse and I shall present these girls to you.' He said, 'Go, take it.'

79. The boy mounted, turned towards the Black Rider and began to fight with her. She said, 'For God's sake, if you are Shah Ismail tell me, I am finished.' He said, 'Run, it's me.' The girl ran home and Shah Ismail followed her. The King said, 'By God, he has caught all three of them for me.'

80. The boy returned and said, 'Majesty, I have brought all three of them for you.' The King bent down to kiss his feet. The boy hit him on the crown of the head with his sword and cut him in two. The boy took the veil from his face and said, 'Now do you accept me as king in place of my father?' The people said, 'We are your slaves.' He became king in his father's place and they all lived happily ever after.

Sultan Mahmud and the Black Rider

81. ONE night Sultan Mahmud, Heyas the Good, and Hasan Memendi¹ were going about the country on night-patrol. When

ba rā-kirdin xōyān kird ba nāw šārā. hayās wutī, 'bō čī bam nīwašawa wā ba palapal xōt kird ba nāw šārā?' wutī, 'ay nawjwān, řašswārēkim lē payā būwa, hamū šaw barānēki bāš hał abižērē, aybā w ařwā. la bar awa wā zū hātimawa, ka zafarim pē nabā.' wutī, 'kāka gyān, bigařerawa. šart bē, haywānēkit rōi min da haywāni b^{id}amē.'

82. Šwān pāšawpāš haywānī gēřayawa bō dašt. awařay pē načū řašswārēk hāt, barānēki řaši hał girt, rōy. hayās šimšēri dar hēnā, ba dwāyā řāy kird. ka diy xōy kird ba aškawtekā, dwāy kawt. řašswār pēy gut, 'hayās, bō čī hātuwīt?' wutī, 'hātuwim ba dwāy xōt ū am haywānā.' wutī, 'min šartēt lagał akam, agar birditawa xōm ū haywān ū māl hamūy bō tō, agar nařbirdawa ba qizi xōt law žūraā halit awāsim.'

83. Wutī, 'čīa šartakat? pēm bilē.' wutī, 'šarti min amaya. min anūm, sē jār xabarim karawa.' wutī, 'zōr bāša.' řašswār lēy nūst. hayās dast-a-ažnō dā nīšt, wutī, 'ay xwāya, čēta čōn xabarī kamawa? xō nābē nuqurči lē bigirim, xabarī kamawa.' hič šitēki šik nabird ka xabarī kātawa. kič bayāni la xaw hał stā, hayāsi hał wāsi.

84. Sultān mařmū tamāšāy kird, šaw hayās dyār nabū. bayāni tā ēwārē intizāri kird ū gařā ba dwāyā, řāyday nabū. ēwārē řasan mamandī lagał sultān mařmū řūyān kirda qarāyi šār bō tāqib kirdini hayās. řasan mamandī tamāšāy kird řalabēk haywān ba piřtāw xarika bēta nāw šārawa. bāni kird, 'ay šwān, wara, bizānim bō čī wā ba 'ajala xōt kird ba nāw šārā.' wutī, 'wallāhi, ama yak māņa řašswārēkim lē payā būwa, ēt, hamū šawēk haywānēki bāšyānim abā w ařwā.'

85. Wutī, 'pyāwi čak ba, bigařerawa. ama pāray da haywāni b^{id}amē. bā bičin, aw řašswāram pišan bida.' wutī, 'kāka gyān, dōnē šawiš 'ayni šit, la bar xātiri kuřēk gařāmawa, awišt rōy ū haywāna-kayšim rōy.' řasan mamandī panjay xōy gast, wutī, 'yayri qābila ama hayās būwa.' kābrāy šwāni gēřayawa, 'ayni šit, ka diyān řašswārēk hāt, palāmāri haywānēki dā w rōy.

they looked (they saw) a flock of sheep racing into the town. Heyas said, 'Why have you brought yourself into the town in such haste at midnight?' (The shepherd) said, 'O handsome youth, a Black Rider has appeared to me, every night he chooses a fine ram, takes it and goes off. Therefore I have come back early so that he may not overcome me.' (Heyas) said, 'Brother dear, go back again. I promise you that if one of your sheep goes I shall give you ten.'

82. The shepherd took his sheep back into the plain. It was not long before a Black Rider came, took up a black ram and went off. Heyas drew his sword and raced after him. When (the Black Rider) saw this he entered a cave and (Heyas) followed. The Black Rider said to him, 'Heyas, why have you come?' He said, 'I have come after you and this sheep.' (The Black Rider) said, 'I shall make a wager with you. If you win I myself¹ and the sheep and all (my) wealth are yours, and if you don't win I shall hang you up in that room by your hair.'

83. (Heyas) said, 'What is your wager, tell me.' She said, 'This is my wager. I shall go to sleep, and you wake me up three times.' He said, 'Very well.' The Black Rider went to sleep. Heyas sat down dejectedly¹ and said, 'O God, now how shall I wake her up? I simply can't pinch her to wake her up.' He had nothing with which to wake her. In the morning the girl woke from her sleep and hung Heyas up.

84. Sultan Mahmud saw that Heyas did not appear that night. He waited for him and searched for him from morning till evening but it was of no avail. In the evening Hasan Memendi and Sultan Mahmud went towards the edge of the town to follow Heyas. Hasan Memendi saw a flock of sheep coming into the town at full speed. He called, 'Hi, shepherd, come here, that I may know why you have entered the town in such haste.' He said, 'By God, for a month now a Black Rider has appeared to me, every night he comes and takes one of my good sheep and goes off.'

85. (Hasan Memendi) said, 'Be a good fellow, go back again. Here is the money for ten sheep. Let us go and you show me that Black Rider.' (The shepherd) said, 'Brother dear, (it was) just the same thing last night. I went back for the sake of a lad and both he and my sheep went.' Hasan Memendi bit his finger (in anxiety) and said, 'It can't have been Heyas!' He got the shepherd fellow to go back and just the same, what did they see but a Black Rider who came, attacked a sheep and went off.

86. *Hasan mamandîş dwāy kawt, tã kirdî ba aşkawtã. tamãşây kird, kiça parîyak hãta darawa, wutî, 'hã, hasan mamandî, hãtuwî ba dwāy hayāsî biratã? agar girawi lê birdimawa hayās û xôm û mālakam mubāraki bē, agar dōfāni tōş lāy hayās ha! awāsim.'* 'aynî şit nūst, xabarî nakirdawa. bayānî awîşî ba tanişt hayāsawa ha! wāsî.

87. *Sultān maḥmū aw şawa xawî lê nakawt tã bayānî. bargî yazabî pōşî, hãta sar taxt. millat hamû rōhyān çû, wutyān, 'imfō sultān maḥmū başarēk la mamlakatā nāhēlē çünka hayās û hasan mamandî dū şawa gum bün.'* jārî dā ba nāw mamlakatā, 'imşaw la sa'āt yak ba dwāwa harçi kasēk la darawa bē gōşāwgōş sarî abifim.' har ēwārē la tirsānā hamû dargāy ḥawşayān dā xist wa çirāyān kužānawa la tirsî sultān maḥmū.

88. *Xōy ha! stā, aw şawa ba tāqî tanyā dastî kird ba tāqîb kirdinî hayās û hasan mamandî. tamãşây kird, la pişt şarawa ya!baya!b û harāyak ē. tamãşây kird, şwānaka ḥaywānakānî fāw anē tã wakû zû bigāta nāw šār. sultān maḥmū bānjî kird, 'ā, wara, ay šwān.'* šwānaka tirsā, sultān maḥmūy anāsî. tamãşây kird bargî yazabî la barāya, wutî, 'amr ka, ay pāşāham.' wutî, 'kuřî xôm, bō çî bam şawa ḥaywānakānî wā azîyat [azēt] aday?'

89. *Wutî, 'ay sultānim, awa yak māṇa kābrāyakim lê payā būwa, dastē jilî řaşı la barāya, hamû şawē barānēkî bāşim abā w ařwā.'* wutî, 'kuřî xôm, bigařerawa. agar ḥaywānēkî řōy min bōt abižerim.' wutî, 'wallāhî, ay pāşāham, dū şawa dū ḥaywān û dū zalāmîşî lagal řōiwa, nagařawatawa.' sultān maḥmū panjay xōy gast, wutî, 'ay mālî wērānim, hayās û hasan mamandîm ba hiç la das dar çün.'

90. *Şwānaka gařayawa, tamãşây kird, řaşswār wakû bā hāt, palāmārî ḥaywānakay dā, lēy dā, řōy. sultān maḥmū šimşerî řūtî ha! kēşā ba dwāyā, dwāy kawt. tamãşây kird, la dūr çawî lê bû, xōy kird ba qa!ayakā. sagēk la bardamîawa řōy, minālēkî ba damawa bû. wutî, 'wā bāşa jārē firyāy am saga bikawim, am minālay lê bisēnimawa, injā açim ba dwāy řaşswārā.'* palāmārî sagî dā, wakû xayār dū latî kird, minālî la das saṇ.

91. *Tamãşây kird, ama minālî şây ajinnaya. wakû xōl laşkirî şây*

86. Hasan Memendi followed him until he went into a cave. He saw that a Peri came and said, 'Ha, Hasan Memendi, have you come after your brother Heyas? If you win my wager Heyas and I and my wealth are yours,¹ if you lose I shall hang you up too next to Heyas.' She went to sleep in just the same way and he could not wake her. In the morning she hung him up too beside Heyas.

87. That night Sultan Mahmud did not sleep until morning. He put on his robe of anger and mounted his throne. The people were all terrified and said, 'Today Sultan Mahmud won't spare a soul in the country because Heyas and Hasan Memendi have been missing for two nights.' He made a proclamation throughout the country, 'Whosoever is out of doors tonight from an hour after sunset¹ onwards, I shall cut his head off from ear to ear.' By evening already everybody had shut their courtyard doors in fear, and put out their lamps for fear of Sultan Mahmud.

88. That night he himself rose and went single-handed to follow Heyas and Hasan Memendi. He noticed a commotion coming from the other side of the town. He saw the shepherd driving his sheep so as to reach the town quickly. Sultan Mahmud called, 'Hi, shepherd, come here.' The shepherd was afraid, for he recognized Sultan Mahmud and he could see that he had his robe of anger on. He said, '(I am yours to) command, Sire.' He said, 'My son, why are you maltreating your sheep like that at this time of night?'

89. He said, 'Sire, for a month now a fellow has appeared to me wearing a suit of black clothes, every night he takes one of my good rams and goes off.' (Mahmud) said, 'My son, go back. If one of your sheep goes I shall compensate you.' He said, 'By God, Sire, for two nights now two sheep have gone and two men with them and they have not returned.' Sultan Mahmud bit his finger and said, 'Alas,¹ Heyas and Hasan Memendi have been lost to me for nothing.'

90. The shepherd went back and he saw that the Black Rider came like the wind, attacked the sheep, set off and went. Sultan Mahmud drew his naked sword after him and followed. He saw from afar that he had gone into a castle. A dog went across his front with a child in its mouth. (Mahmud) said, 'I'd better go after this dog first and take the child from it, then I'll go after the Black Rider.' He attacked the dog, cut it in two pieces like a cucumber, and took the child from it.

91. He saw that this was the child of the King of the Jinnees.

aĵinnay ba sarā dā bārī, wutī, 'ay sultānim, baškū dibēti, kuřēkmān sag birduwatī.' wutī, 'birākānim, awa minālakatāna, halī girin. awiř sagakaya, kuřtuwma.' la xōřiānā pēyān 'arz nakawt. yakēki tyā bē, wutī, 'ay sultān maḥmū, kōpāni b¹amē, biyxa bāxalitawa. iři tō kōpān naykā ba hič bařarēk nākirē. faqat ka iřakař jē-ba-jē bū mūyaki lē hal kana ū barallāy ka, bā bētawa.'

92. Sultān maḥmū rūy kirda qal'ay řařřwār, tamāřāy kird, nāzanīnēk hāt ba pīriawa, baxērātīnēki zōr jwānī kird, wutī, 'ay sultān maḥmū, xēra wā hātuwī?' wutī, 'hātuwim la jyātī hayās ū ḥasan mamandī tō ba pirč hal biwāsim.' wutī, 'bāřa, awā min anūm. agar sē jār xabari kirdimawa awā harčiyak alēy itā'at akam.' wutī, 'binū.' kič pāl kawt, lēfay kēřā ba sar xōyā.

93. Kōpān la bāxalī sultān maḥmū hāta darawa, wutī, 'ay sultānim, min ačima nāw dōřaki xānimawa, tō qisam lagałā bika tā wakū ḥakāyatēki pičkōlař bō bikam.' sultān maḥmū wutī, 'as-salāmu 'alaykum, ay dōřaki xānim.' wutī, 'wa 'alaykum as-salām, ba xēr bēy, sar har dū čāwim.' wutī, 'ay dōřaki xānim, tōř wakū xānim bē-řaḥm maba. ḥakāyatēki pičkōlam bō bika, bā xawim lē nakawē.'

94. Wutī, 'ay sultān maḥmū, dū āmōzā abin, yakēkyān žini abē, ḥāmīla abē, yakēkyān žini nābē. hal asin, ačīn bō kāsibī lam čōl ū biābāna. ba 'amrī xwā āfrat kuřēki abē, ba mērdakay alē, "tōzē āwim bō payā bika." awiř hal asē, ačē, jām la kāniaka hal akēřē, la dwāwa la sarī adan, sarī apařēnin. āfrat tamāřā akā, pyāwakay dyār nabū, wutī, "kāka gyān, tu xwā, tō bičō tōzē āwim bō bēna." āmōzāy mērdakay hal stā, bičē āw bēnē. 'ayni řit la sarī awiřyān dā, pařānyān. āfrat tamāřāy kird awiř dyār nabū, hal stā, xōy řōyřt, bismillāy kird, āwī xwārdawa, dam ū čāwī řit, la nāwafāřtī am dū maytaā dařī kird ba giryān.'

95. 'Tamāřāy kird dū miřk la kunēk hātina darawa, dasyān kird ba yārī kirdin. yakēkyān palāmārī yakēkyān dā, sarī hal kan, fiřēy

The army of the King of the Jinnees rained down on him like dust. They said, 'Sire, perhaps you have seen, a dog has carried off a boy of ours.' He said, 'My brothers, there is your child, take him. And that is the dog, which I have killed.' Their feet (hardly) touched the ground for joy. There was one among them said, 'O Sultan Mahmud, if I give you (this) pack-saddle¹ put it in your bosom. Any job of yours that the saddle won't do can't be done by any human being. But when your job is finished take a hair out of it and set it loose, let it come back.'

92. Sultan Mahmud turned towards the castle of the Black Rider and saw a beautiful damsel coming to meet him. She made him a very handsome welcome and said, 'O Sultan Mahmud, have you come in peace?' He said, 'I have come to hang you up by the hair in place of Heyas and Hasan Memendi.' She said, 'Very well, now I shall go to sleep. If you wake me up three times I shall obey (you in) whatever you say.' He said, 'Go to sleep.' The girl lay down and pulled her quilt over her.

93. The pack-saddle came out of Sultan Mahmud's bosom and said, 'Sire, I shall go into the lady's mattress, you talk to me so that I may tell you a little story.' Sultan Mahmud said, 'Peace be upon you, my lady's mattress.' It said, 'And upon you peace. Welcome, upon both my eyes.' He said, 'O my lady's mattress, don't you be as merciless as my lady too, tell me a little story so that I may not fall asleep.'

94. It said, 'O Sultan Mahmud, once there were two cousins, one of them had a wife, who was pregnant, and one of them had no wife. They used to get up and go to gain their livelihood in this desert plain. By God's command the woman bore a son. She said to her husband, "Get me a little¹ water.' He got up and went and was drawing the bowl through (the water of) the spring (when) they chopped off his head and sent it flying from behind. The woman saw that her husband had not appeared (so) she said, "Brother dear, for God's sake,² you go and fetch me a little water.' Her husband's cousin got up to go and bring the water. In the same way they chopped his head off and sent it flying. The woman saw that he too had not appeared (so) she herself rose and went, said grace and drank some water, washed her face (and then) began to weep between these two corpses.'

95. 'She saw two mice come out of a hole and begin to play. One of them attacked (the other) one, knocked his head off and threw it

dā. čūa aw lāwa, tōzē gyāy hēnā, jūy, nāy ba sarī miškakawa, sarakay pēwa nā. tamāšāy kird, zīgū bōwa. āfrat wutī, “yā řabbī, ama dalīl bū pišānī minit dā.” haī stā, čū, law gyāyay hēnā, nāy ba sar mērdakayawa w šūbirākayawa, sarī mērdakay nā ba šūbirākayawa, sarī šūbirākay nā ba mērdakayawa. ‘ajaba am žina čstā bō kāmāyān abē?’

96. Sultān maḥmū wutī, ‘har bō mērdakay xōy abē.’ kōpān wutī, ‘naxēr. bō āmōzākay abē.’ xānimīš la žērawa ba nuqurčik dōšakakay halā-halā kirduwa, aīē, ‘am sagbāba, čaṇ sāla la žēr xōrnā dāy axam, bō čī qisay nakirduwa, čstā lēm hātōta zimān?’ sultān maḥmū lagaī kōpān mujādalay amayān bū, kič lēfakay la sar xōy fiřē dā, wutī, ‘nāzānim dōšakakam kara yān sultān maḥmū kara.’ wutī, ‘žinaka hīnī mērdakayati, saryān nirāwa ba yaktiriāwa.’

97. Sultān maḥmū wutī, ‘ay xānim, ama jārēkī. farmū, binū, bā jārēkī kaṭ xabar kamawa, čūnka šawgār awarāy ba damawa namāwa.’ xānim lēy nūst. kōpān wutī, ‘min ačima nāw masīnay xānimawa.’ sultān maḥmū wutī, ‘as-salāmu ‘alaykum, ay masīnay xānim.’ wutī, ‘wa ‘alaykum as-salām, yā xwā, ba xēr bēy, ay sultānim.’ xānim la žēr jēgāwa wutī, ‘šart bē, řōžim lē bētawa la nāw āgirā tōyš ū dōšakakayš bisūtēnim.’

98. Sultān maḥmū wutī, ‘ay masīnay xānim, ḥakāyatēkī pičkōlamān bō bika, bā řōžmān lē bētawa.’ wutī, ‘ay sultān maḥmū, malāyak ū faqēyak ū dārtāšēk ū xayātēk yak agirin, lē adan, ačīn bō kāsibī. šaw la daštēkī čōlā ba nōra nōbačiy kara šal abin. awwal kařat nōray dārtāš bū. wutī, “wā čāka tā am dū sa‘ātay xōm tawāw abē la taxta binyā^damēk dirust [drūs] kam, la taništ karakawa dāy kutim, ka xayātim haī sān lēy bitirsē.” tawāwī kird, dāy kutā, čū, xavātī haī stān [astān], wutī, “haī sta, nōrata.”

99. ‘Dārtāš nūst, xayātīš haī stā, čāwī ba xawawa bū, tamāšāy kird zalāmēk lāy karaka řā wastāwa. bardēkī tē girt, xistī. ka čūa sarī tamāšāy kird ama taxtaya dārtāš kirduwyati. wutī, “šart bē

away. He went to that side, brought a little grass, chewed it, put it on the mouse's head and put the head back on. She saw that it came to life again. The woman said, "My Lord, this was a sign that Thou showedst me." She rose and went and brought some of that grass, put it on her husband and her brother-in-law [*sic*] (but) put her husband's head on her brother-in-law and her brother-in-law's head on her husband. Now, to which of them does this woman belong?"

96. Sultan Mahmud said, 'She belongs to her husband still.' The pack-saddle said, 'No, she belongs to his cousin.' As for my lady, she pinched the mattress to pieces from underneath, saying, 'This son-of-a-dog, why hasn't it talked for these many years that I have put it under me, that now it should burst into speech on me?' Sultan Mahmud and the pack-saddle were arguing about this when the girl threw the quilt off herself and said, 'I don't know whether my mattress is the donkey or Sultan Mahmud.' She said, 'The woman is her husband's, (even if) their heads have been put on each other.'

97. Sultan Mahmud said, 'My lady, this was one of the times. Be so good as to go to sleep, let me wake you up once again, because there is not all that much of the night-time left.' My lady went to sleep. The pack-saddle said, 'I shall go into my lady's pitcher.' Sultan Mahmud said, 'Peace be upon you, my lady's pitcher.' It said, 'And upon you peace. By God, you are welcome, Sire.' My lady, under her bed(clothes), said, 'I swear I'll burn both you and the mattress in the fire when day breaks.'

98. Sultan Mahmud said, 'O my lady's pitcher, tell us a little story (to pass the time) until day breaks.' It said, 'O Sultan Mahmud, a mullah and a student¹ and a carpenter and a tailor joined forces, set off and went to earn their living. At night they were keeping watch by turns over (their) lame donkey in a desert plain. First it was the turn of the carpenter. He said, "It would be a good idea for me to make a man out of boards before my two hours are up and to knock him in(to the ground) by the donkey so that when I wake the tailor up he will get a fright." He finished it, knocked it in and went and woke the tailor, saying, "Get up, it's your turn."'

99. 'The carpenter went to sleep and the tailor got up, his eyes were sleepy and he saw a man standing by the donkey. He aimed a stone at him and threw it. When he went up to it he saw that this

miniš dastê jilî bō bidirûm, biykama barî, çûnka malā mēbāza, ka haî stā zû palāmārî adā.” jilî tawāw kird, kirdîa bar taxta, çû, malāy xabar kirdawa.’

100. ‘Malā haî stā, tamāšāy kird zalāmêk lāy karaka wastāwa. dastî kird ba du’ā xōjin, çû ba lāyawa, dastêkî bō bird, tamāšāy kird taxtaya. wutî, “gwāya dārtāš amay dirust kirduwa wa xayāt jilî bō dirûwa. šart bē, xwāya, miniš sar barz nakamawa tā wakû ba zimānî xōy bājim nakā.” ba ‘amrî xwā taxta bû ba kičêkî čwārda sāl.’

101. ‘Dārtāš û xayāt û malā lēyān bû ba šaî. aw wutî, “hî mina.” awîš alē, “hî mina.” ay sultānim, hî kāmīyāna?’ wutî, ‘hî dārtāša.’ masīnay xānim wutî, ‘naxēr, hî xayāta.’ kič sarî barz kirdawa, wutî, ‘nāzānim masīnam kara yān sultān maḥmû kara. ama hīnî malāya. dārtāš ḥaqî dārtāšîy akawē, xayātîš ḥaqî jilî akawē.’

102. Wutî, ‘ay sultān maḥmû, la sarî maḥō. ama xōm û māl û dawlat tāza bō tō bûm.’ sultān maḥmû haî stā, palî xānimî girt, çûn, hayās û ḥasan mamandî kirdyānawa, har čwāryān gaḥānawa bō mamlakatî sultān maḥmû, nārdî ba dwāy šwānā, xānimî lē māra kird wa hamû ḥaywānakānî dāyawa, kirdî ba wazîr, la taništ xōyawa dāy nā. tawāw.

Aḥmad û Fāzûḥur

103. PĀŠĀYAK abē, dū žinî abē wa sē kuḥî abē, dwānyān la žinêk abin, kuḥa pičkōlay la žinêk abē. am pāšāya law rōžawa aw žina pičkōlay hēnāwa hič su’ālêkî lē nakirduwin. kuḥa pičkōlay, ka wā lam žinaya, muyāzayakî kirdōtawa, hazārî wakû bāwkî ba pyāw nāzānē.

104. La pāš muddatêkî zōr pāšā naxōš kawt, hič duktōrē čārî nakird. tamāšāy kitēbî šārja xānay řamlyān kird, wutyān, ‘ay pāšāham, tō ba hanārî bāxî fāzuḥur nabē čāk nābît, wa pēt bilēm,

was a board that the carpenter had made. He said, "I declare I'll sew a suit of clothes for it and put them on, for the mullah is a womanizer, when he gets up he'll soon go for her." He finished the clothes, put them on the board, (then) went and woke the mullah.

100. "The mullah got up and saw a person standing by the donkey. He began to recite prayers and went up to "her", stretched out a hand to "her" and saw that it was a board. He said, "I suppose the carpenter made this and the tailor made clothes for it. I swear, O God, let me not lift my head until she addresses me with her own tongue." By God's command the board became a beautiful girl.'

101. "The carpenter and the tailor and the mullah came to blows. This one said, "She's mine." That one said, "She's mine." Well, Sire, to which one of them does she belong?" He said, 'She is the carpenter's.' My lady's pitcher said, 'No, she is the tailor's.' The girl lifted her head and said, 'I don't know whether my pitcher or Sultan Mahmud is the donkey. She is the mullah's. The carpenter is due his pay for the carpentry and the tailor is due the price of the clothes.'

102. She said, 'O Sultan Mahmud, there is no need to go on. I and my wealth are all yours now.' Sultan Mahmud got up, took the lady's arm, they went and released Heyas and Hasan Memendi and all four of them went back to Sultan Mahmud's country. He sent after the shepherd, married the lady to him and gave him back all his sheep, made him vizier and set him down beside himself. That is the end.

Ahmed and Fazuhur

103. ONCE there was a king who had two wives and three sons, two of them by one wife and the youngest son by (the other) wife. This king had not asked about them since the day that he married the younger wife. His youngest son, by this wife, had opened a shop. He did not consider a thousand like his father as (worth one) man.

104. After a long time the king fell ill and no doctor could cure him. They consulted the book of the sixteen houses of geomancy and said, 'Sire, you will not recover except with the pomegranates of Fazuhur's garden, and I should tell you, Fazuhur's garden is

bāxī fāzuḥur lērawa ḥawt sāl fēgā dūra. injā čōn 'ilājī xōt akay biyka.'

105. Pāsā bānī maḥmū wa 'aliy kuḥy kird, ka wakū birā gawra w birā nāwanjīy kuḥa pičkōla bē, wutī, 'ay kuḥi xōm, ēwa jāf biḍan ba nāw šārā, harči kasēk atwānē bičē, hanārī bāxī fāzuḥurim bō bēnē, ba sanjī xōy āltūnī adamē.' kuḥa gawra wutī, 'bāba gyān, tō xōš bī, lagaḥ birā nāwanjīmā ačīn, bōt ēnīn.' kuḥa gawra lagaḥ birā nāwanjīy swār būn, milī fēgāyān girt, fōyštīn.

106. Birā pičkōla la nāw bāzār bīstī ka bāwki naxōša, birākānī čūwin bō hanār, biyhēnin tā bāwki čāk bētawa. kuḥ gurj čūa māḥawa, wutī, 'dāya gyān, aspī bā-w-bōrānim bō bēna darawa, bičim lagaḥ birākānimā, baškū xwā mōfaqim bikā, fēy am ḥawt sālā bō min ḥawt sa'āta.' kuḥ wakū šēr xōy yarqī silāḥ kird, swārī faxš bū, hāta darawa la māḥ, harči aw mamlakataya hamū ta'ajubyān mā la jwānī w fašīdiy [fašīyī] am kuḥa.

107. Kuḥ ba zarfī dū daqīqa gayšta birākānī. pēyān gut, 'ḥarāmzāda, iši čīa lagaḥ ēma hātuwī?' wutī, 'kāka gyān, min bō awa hātuwim wulāxakāntān bō bigirim ū čātān bō lē binēm wa xizmattān bikam.' birā gawrayān wutī, 'qay nākā, bā bē lagalmān.' muddatēk fōyštīn, la pās muddatawdwā fēgā bū ba sē fēgā. birā gawra wutī, 'kāka gyān, ēma wā čāka nigīnī xōmān bixayna žēr am bardawa, har yakē la fēgāyakyānawa biḥōyn. hač kāmēkmān zū hātīnawa la sar ēra intizārī awī kamān bikayn.' lēyān dā, fōyštīn.

108. Birā gawrayān rūy kirda šāxēki wakū šāxī pīramagrūn, tamāšāy kird taymānēk ba dawri am bāxaā kirāwa, piḥa la hanār. hagbakay lē piḥ kird, gaḥāya dwāwa, wutī, 'ama hanārī bāxī fāzuḥura.' birā nāwanjīš 'aynī šit hanārī hēnā, gaḥāyawa, tamāšāy kird kāki lawē ḥazīra. wutī, 'kāka gyān, ba xwā, min hēnāwima, injā nāzānim awa yān na.'

109. Birā pičkōlayān fēy sālē fēgā ba da sa'āt abirēt. fōžēkyān zōr hilāk bū, la bin diraxtēkā pāl kawt, sēbarēki zōr xōš bū, kuḥ

seven years' journey from here. So do what you can to cure yourself.'

105. The king called his sons Mahmud and Ali, who were the eldest and middle brothers of the youngest son (respectively), and said, 'My sons, make a proclamation in the town that whosoever can go and bring me pomegranates from the garden of Fazuhur I will give him his own weight in gold.' The eldest son said, 'Father dear, don't concern yourself, my middle brother and I shall go and bring them for you.' The eldest son and his middle brother mounted, took the road and went.

106. The youngest brother heard in the market that his father was ill and that his brothers had gone to bring the pomegranates so that his father might recover. The boy went quickly home and said, 'Mother dear, bring the wind and storm horse out for me, so that I may go with my brothers. Perhaps God will grant me success—this seven-year journey is seven hours for me.' The boy smothered himself in weapons like a lion, mounted the steed and came out of the house. The whole country was astonished at the beauty and valour of this boy.

107. The boy caught up with his brothers in the course of two minutes. They said to him, 'Bastard, what do you want that you have come with us?' He said, 'Dear brothers, I have come to hold your horses for you and make tea for you and wait on you.' The eldest brother said, 'It doesn't matter, let him come with us.' They went on for a while, then the road split into three roads. The eldest brother said, 'Brother dear, it would be best for us to put our signet-rings under this stone and each of us go down one of these roads. Whichever of us comes back earliest should wait for the other here.' They set off and went.

108. The eldest brother went towards a mountain like Pire-megrun¹ and saw that a brushwood fence had been put round this garden, which was full of pomegranates. He filled his wallet with them and returned, saying, 'These are the pomegranates of Fazuhur's garden.' The middle brother too brought some pomegranates in just the same way, returned and saw that his elder brother was already there. He said, 'Brother dear, by God I have brought (some, but) I don't know whether they are (the right ones) or not.'

109. The youngest brother covered a year's journey in ten hours. One day he was very tired so he lay down under a tree with a very

xawî lê kawt. ka tamāšāy kird gey la nālanālêk, hāwār-hāwārêk bû. ka rā paî tamāšāy kird haždihāyak bam dārā sar akawê, la sarawa bačka sîmirx hêlānayān kirduwa, xarîka biyānxwā. kuî rā paî, ba şimşêr haždihāy halā-halā kird, sê çwār pârçay haî dā bō am bačka sîmirxāna, hātawa, lēy nûst.

110. La pāş muddatê dāykî sîmirxakān hātawa, tamāšāy kird, zalāmêk la bin hêlānay bačkakāniā nûstuwa. wutî, 'ay harāmzāda, tōy hamû sālê bačkakānim axōy! wallāhî, êstā ba dardêkit abam ba hanjwîn bilēy tāla.' çû, la sar şāxêk bardāşêkî zōr gawray nāya sar şānî, hēnāy ka biykêşê ba tawqasarî kuî, halā-halāy kâ. bō çî bačkakānî çāwyān lê nabû, zirikānyān, 'nakay, dāya gyān. xonî ēmay kiîwatawa.'

111. Dāykî sūk bardakay dā nā, çûa lāy bačkakānî, wutî, 'kuî xôm, çî bûwa?' wutî, 'dāya gyān, haždihāyak hāt bimānxwā, am nawjwāna kuştî, lat-û-patî kirduwa. wā la xwārawa, başî yak sālman akā.' dāykî la xōşîā hāta xwārawa, tēri xwārd, bālêkî nāya žēr sarî kuî, ba bālêkî dastî kird ba bāwaşēnî.

112. Kuî ta'sîrî fēnikî kird, xabarî bûawa [bōwa], tamāšāy kird dēwêk ba žēr sariawayatî [sarēwa-]. palāmārî şimşērî lê dā ka biykužê. wutî, 'bāla gardānî sari bim. tō xonî mini kiîwatawa, la dinyāā çî talab akay biydama xizmati?' kuî wutî, 'dāya gyān, hiçim nāwê xōşîy sarî tō nabê.'

113. Wutî, 'kuî xôm, ēma şartmān sê jāra. harçiyak talab akay 'amr bika, la žēr 'arz bōt axama sar 'arz.' wutî, 'dāya gyān, yak şitim awê la tō, hanārî bāxî fāzuḥur bō bāwkim ka naxōša.' wutî, 'sad šalā hamû sālêk bačkakānim bixurāya, dāwāy am şitaṭ nakirdāya. faqat min ba şartêk aṭbam, nāwim zāhir nakay.' wutî, 'amr akay, dāya gyān.' bāñî faxşî kird, wutî, 'tā ēma ēynawa çolaka tuxunî am bačkāna bikawê gōşāwgōş sarit abifim.'

114. Kuî swārî piştî sîmirx bû, halî girt ba āsmānā, la qarāy bāxî fāzuḥurā dāy nā. wutî, 'kuî xôm, bō 'aşqî xwā harçiyak pēt alēm ba qisam bika.' wutî, 'amr akay.' wutî, 'ka lērawa rōyştî

pleasant shade and fell asleep. A groaning and crying for help came to his ears. When he jumped up he saw a dragon climbing this tree, in which some baby Simurgs were nesting, and was about to eat them. The boy jumped up, cut the dragon to pieces with his sword, threw up three or four pieces for the baby Simurgs (to eat), came back and went to sleep.

110. After a while the Simurgs' mother returned and saw a man sleeping under her nest of babies. She said, 'Bastard, so it's you who eat my babies every year. By God, now I'll give you such a pain you'll say honey is bitter.' She went and on a mountain-top she put a very big millstone on her shoulder and brought it to throw it on the boy's head to smash him to pieces. Why did her babies not see this, (you may ask). They (did, and) shrieked, 'Don't do it, mother dear. He has ransomed our lives.'

111. The loving¹ mother put down the stone, went to her babies and said, 'My sons, what has happened?' They said, 'Mother dear, a dragon came to eat us and this handsome youth killed it and cut it up. There it is down below, it will serve us (for food) for a year.' Their mother came down joyfully, ate her fill, (then) placed a wing under the boy's head and began to fan him with her (other) wing.

112. The boy noticed the coolness and woke up to see a demon under his head. He flew at his sword in order to kill it (but) she said, 'By your leave, you have ransomed my life's blood. What do you seek in the world, that I may give it to you?' The boy said, 'Mother dear, I want nothing but that you should be happy.'

113. She said, 'My son, it is our custom (to ask) three times. Whatever you seek, do but tell me and (if it is) underground I shall bring it above ground for you.' He said, 'Mother dear, there is one thing I want from you, pomegranates from the garden of Fazuhur for my father who is ill.' She said, 'A hundred times would to God that my babies should be eaten every year and that you had not asked for this thing. But I shall take you on one condition, that you will not disclose my name.' He said, 'Just as you say, mother dear.' He called his steed and said, 'If (so much as) a sparrow approaches these babies until we return I shall cut your head off from ear to ear.'

114. The boy mounted the Simurg's back and she took him up into the sky and set him down at the edge of Fazuhur's garden. She said, 'My son, for the love of God do just as I tell you.' He said, 'Just as you say.' She said, 'When you go from here there is a

mōrēkī sūr ba dargākawaya, ismī 'azam bixōna, dargā akirētawa. ka čita žūrawa rāst bičō bin dār-hanārēk, girfāni, bāxali piř ka la hanār, āwuř nadaytawa, zū xōw bigayēnita min.' kuř wutī, 'bāš.'

115. Hař stā, nāwī xwāy hēnā, ismī 'azamī xōn, čūa žūrawa, girfān ū bāxali piř kird la hanār. gařāyawa, bēta darawa, wutī, 'āy, yārān sibaynē la mamlakatī xōm lēyān pirsīm, am bāxa čiy tyāya, min bilēm či?' kuř āwuřēkī dāyawa, tamāšāy kird xēwatēkī lē hař dirāwa [hařarāwa], hamūy ba zanūlay āltūn dā řēžrāwa.

116. Kuř čūa pēšawa, *xēwatay hař dāyawa, tamāšāy kird xēwatēkī kay la žērāya. ĥawt xēwatī la nāw yakā hař dāyawa, tamāšāy kird nāzanīnēk řā kišāwa wakū řōž adirawšētawa. čirāy lāy qāčī birda lāy sarī, čirāy lāy sarī hēnāya lāy qāčī. nānakay dā girt, pārūyaki lē xwārd, pōpašmīnī la sar lā bird, māčēkī la sar řūmatī kird. tamāšāy kird, jēgāy damī ba sar řūmatī am nāzanīnawa dyār bū. pāšawpāš gařāyawa bō lāy šimirx.

117. Šimirx lēy pirsī, 'hičit nadi?' wutī, 'naxēr.' čūa sar pištī, hař girt ba āsmānā, birdī, la lāy bačkakānī dāy nā. du'āxwāziy lē xwāst, pāšawpāš gařāyawa bō māli bāwkī. tamāšāy kird, birākānī la sar řēgā intizārī akan [intizārēkan]. wutī, 'kāka, bō wā dirarj hātī?' wutī, 'kāka gyān, dūr bū.' wutī, 'kāmatā hanārakāntān?' ka škānyān piř bū la řišk. ka birā pičkōla hanārēkī škān kullī danikēkī yak pyāla āwī tyā bū.

118. Lēyān dā, hātin ba řēā. la řēgā tagbiryān lē akird ka birā pičkōla la nāw barin. hič qisayān nakird tā wakū gayština sarkāniyak. birā pičkōla wutī, 'kāka gyān, pyāwī čāk bin, intizār kan, bā min nožakam bikam.' kuř la nožā bū, har dū birākay la dwāwa sad xanjaryān lē dā, la palyān girt, šiwēkī lē bū, xistyāna awēwa.

119. Lēyān dā, řōyštīn, hanāryān bird bō bāwkyān, bāwkyān čāk būawa. dāykī kuřa pičkōla pēy zānī ka hātuwinatawa, čūa sar pāšā, wutī, 'kwānē kuřim, lagař birākāniā řōywa?' kuřakān wutyān,

red seal on the door. Recite the great Name (of God) and the door will open. When you go inside go straight under a pomegranate tree and fill your pockets and your bosom with pomegranates. Don't glance behind you but come back to me quickly.' The boy said, 'Very well.'

115. He got up, uttered the Name of God, recited the great Name, went inside and filled his pockets and his bosom with pomegranates. He turned round to come out and said, 'Well, tomorrow, (back) in my own country, when my friends ask me what is in this garden what shall I say?' The boy glanced back and saw that a tent was pitched in (the garden) all smothered in little gold bells.

116. The boy went forward, lifted a (flap of the) tent and saw that there was another tent underneath it. He lifted seven tents, one inside the other, and saw a beautiful damsel stretched out (asleep) and shining like the sun. The lamp from by her legs he took to by her head, the lamp by her head he brought to by her legs. He took the food and ate a portion of it and he lifted aside the coverlet from her head and kissed her on the cheek. He saw that the mark of his mouth remained visible on this damsel's cheek. Then he returned to the Simurg.

117. The Simurg asked him, 'Didn't you see anything?' He said, 'No.' He got on to her back and she carried him up into the sky, took him and put him down by her babies. He took leave of her and went back to his father's house. He saw that his brothers were waiting for him on the road. They said, 'Brother, why are you so late?' He said, 'Dear brothers, it was a long way.' He said, 'Where are your pomegranates?' When they (each) broke (one open) it was full of nits.¹ When the youngest brother broke open a pomegranate there was a glassful of juice in each grain of it.

118. They set off and came on to the road. On the road they were plotting how to put the youngest brother out of the way. They did not say anything until they reached a spring. The youngest brother said, 'Dear brothers, be good fellows and wait for me, I must say my prayers.' The boy was praying when both his brothers struck him a hundred dagger-blows from behind, seized him by the arm and threw him into a ditch which was there by (the spring).

119. They set off and went and took the pomegranates for their father, who recovered. The youngest son's mother heard that they had returned, went to the king and said, 'Where is my son? He went with his brothers.' The sons said, 'Heaven forbid, he didn't

'hāšā, lagaŀ ėma nahātuwa.' dāykī kuŀ dastī kird ba giryān, tā'zēy dā nā bō kuŀ, wutī, 'tāza min malik aḥmad ba čāwī xōm nābīnim.'

120. Bēynawa sar aw kārī birā pičkōŀa, bizānīn čy ba sar hātuwa. kābrāyak la nizikī aw kānīa jūt akā, tōw ačēnē. ėwārē žinakay nānī bō bird. wutī, 'āfrat, bičōa sarkāniaka, tōzē āwim bō bēna.' āfrat haŀ stā, čū bō āw, gey la nālanālēk bū la sarkāniaka [sarkānēka]. gaŀāyawa, wutī, 'pyāwaka, nālanālēk zōr ba ta'sir la sarkāniaka ėt.'

121. Jūtyār haŀ stā, čūa sarkāniaka, hičī lē nīa. čū baw diwa, tamāšāy kird, bafr ū xōn tēkaŀāw būwa, hamū gyānī haŀā-halāya. wutī, 'āfrat, ba rā-kirdin faranjiakam bō bēna.' kuŀi xista nāwīawa [nāwēwa], ba hardūkyān halyān girt, la māŀawa la sar qarawēla rāy kēšā. swārī wulāx bū, ba palapal dāxilī mamlakat bū.

122. Čūa lāy duxtōr, wutī, 'ay duxtōr, min tāqa kuŀēkim haya, imšaw la sar xarmān sad xanjaryān lē dāwa. agar bēt ū rōžē zūtir bōm čāk bikaytawa harčīyak tō alēy min hāzirim, ba šartēk kuŀ ba jē naēŀi tā čāk abētawa.' wutī, 'bāša, min sad līram la tō awē.' wutī, 'šart bē, bōm čāk bikarawa min pēnsad līray zardī b¹damē.'

123. Duxtōr ḥālan ōtōmbilī girt, gayšta sar kuŀ, dastī kird ba tadāwī kirdinī. ba zarfī pānza šaw kuŀi la jārān čāktir kirdawa. kuŀ ka sarī haŀ biŀī, tamāšāy kird la māŀēkā kawtuwa, duxtōrē la sariati [sarētī] wa kābrāyakī ba žūr sarawaya. sarī haŀ biŀī, wutī, 'bāba gyān. ba šartī xwā biḡkam ba pāšā la jēgāy bāwkim.' kābrā ka zānīy ama kuŀapāšāya sad awaḡay ka xizmatī kird tā tawāw kuŀ qūwatī payā kirdawa.

124. Wulāxi bō zin kird, kuŀ swār bū, gaŀāyawa bō mamlakati bāwkī. taq la dargāy dā, dāykī wutī, 'kē awa?' wutī, 'dāya gyān, minim, biykarawa.' ka dargāy kirdawa čāwī ba kuŀ kawt, ḥawt jār bēhōš bū. čāk būawa. kuŀ bayānī dastē jilī pāšāḥānay la bar kird, tājī suŀtānīy nā ba sarawa, čū, la čāyxānayak dā ništ. ka birākānī wa bāwkī pyā aŀōn tamāšāy kird, awā bāwkī w har dū birākānī lawēwa

come with us.' The boy's mother began to weep and to mourn for the boy, saying, 'I shall never see Melik Ahmed again.'

120. Let us come back to the affair of the youngest brother and see what has happened to him. There was a fellow ploughing and sowing seed near that spring. In the evening his wife took some food for him. He said, 'Wife, go to the spring and bring me a little water.' His wife rose, went to the water and heard groaning from the spring. She went back and said, 'Husband, there is a most piercing groaning coming from the spring.'

121. The ploughman got up and went to the spring (but) there was nothing there. He went to the other side and saw that the snow(-white skin of the youth) had become mixed with blood and that all his body was cut to pieces. He said, 'Wife, run and fetch me my cloak.'¹ He put the boy into it and they both lifted it and he stretched him on a bed at home. Then he mounted a horse and hastened to the town.

122. He went to the doctor and said, 'Doctor, I have an only son. Tonight (while he was guarding) the threshing-floor they struck him a hundred dagger-blows. If by chance you should heal him for me a day sooner, whatever you say I am ready (to give you), on the condition that you don't leave the boy until he is better.' He said, 'Very well, I want a hundred lire from you.' He said, 'I promise, heal him for me and I'll give you five hundred golden¹ lire.'

123. The doctor immediately took a car, reached the boy and began to treat him. In the course of a fortnight¹ he made the boy better than he was before. When the boy raised his head he saw that he had come into a house, that a doctor was by his head and (another) fellow behind his head. He raised his head and said, 'Father dear, I swear by God that I will make you king in my father's place.' When the fellow realized that this was a prince he served him a hundred times more (than before) until the boy had completely recovered his strength.

124. He saddled a horse for him, the boy mounted and went back to his father's country. He knocked at the door and his mother said, 'Who is it?' He said, 'Mother dear, it is I, open (the door).' When she opened the door and saw the boy she fainted seven times and recovered again. In the morning the boy put on a suit of regal clothes, placed a sultan's crown on his head and went and sat in a tea-house. When his brothers and his father went by he saw his

řōyštīn. birākānī ka čāwyān pē kawt saryān hīz kird. kuř hīč xōy sil nakird.

125. Bēynawa sar aw kārī bāxī fāzuḥur ka wakū kičī islāmšāy pariānī tyā nūstuwa. kič xabarī būawa, tamāšāy āwēnay kird, jēgāy damī ādamzādayak ba rūmatīawa dyāra. zirīkānī, bāwkī ba xōy ū dwānza hazār laškirawa dāxil ba bāxā būn. wutī, 'āmān, kičī xōm, čit lē qawmāwa?' wutī, 'bāba gyān, ba zarfī da řōžī ka aw kasam awē ka dāxil ba bāximā būwa.'

126. Pāšā zirīkānī, dēw ū dirinj ū parī barī āsmānyān girt, hamūyānī sēj dā, hīč kasēkyān šāhētiyān nadā, wutyān, 'kasmān nadiwa.' pāšā wutī, 'bigafēn, bizānin kē māwa.' wutyān, 'balē, simirx māwa.' nārdī ba dwāy simirxā, simirxī sēj dā, wutī, 'ba yazdān, ēzdānī pāk, ba pākī minawar, ba xāliqī šaw ū řōž, hīčit lē nākam řāstim pē bilēyt.'

127. Wutī, 'ay šāhim, kullī sālēk min ḥawt bačkam abū, haždihāyak lēm payā bū, hamū sālēk bačkakānī axwārdim. am kuřay pāšāy mamlakatī basrāzamīn bū ba sababyān, nayhēšt xurēn, haždihāy kušt, dāwāy hanārī bāxī fāzuḥurī lē kirdim, minīš ba šartēk hēnāwim ka hīč āwuř nadātawa, hanārakay bēnē, bigafētawa.' pāšā 'afwī kird, simirx čū bō šonī xōy.

128. Islāmšāy pariān ba xōy ū dwānza hazār laškirawa dāxil ba mamlakatī basrā būn, dawrī mamlakatyān girt, xabaryān dā ba pāšā, 'ay pāšāham, dawrī mamlakat gīrā ba laškir ū hōrdū.' islāmšāy pariān kāyazēkī nūsi, wutī, 'ay pāšāham, min kuřī pāšāy mamlakatī xōrhalhātīm, bāwkīm naxōša, amawē bičīm hanārī bāxī fāzuḥur bēnim. bīstuwma ka kuřakač čūwa hēnāwīati. bēt, ta'rifakam bō bikā.'

129. Pāšā wutī, 'kuřī xōm, kāmtān čūwin bō hanār?' kuřa gawra wutī, 'bāba gyān, min čūwim.' wutī, 'da bičō, řōla, pēy bilē.' birā pičkōla ka amay zānī xōy yarqī āsin ū pōlā kird, wakū řōstamī zāl, la bāxī māli xōyān lagał dāykīā kilāwakay lār dā nā, dā ništ.

130. Ka birā gawray čū la pāl xēwatakaā řā wastā, lēyān pirsī, 'tō

father and both his brothers go by there. When his brothers saw him they hung their heads. The boy was not in the least abashed.

125. Let us come back to the affair of Fazuhur's garden, which has the daughter of Islam Shah of the Peris sleeping in it. The girl woke up, looked in the mirror (and saw that) the mark of the mouth of a human being showed on her cheek. She screamed and her father himself with twelve thousand troops came into the garden. He said, 'Mercy! My daughter, what has happened to you?' She said, 'Father dear, in the space of ten days I want the person who has entered my garden.'

126. The king screamed and the demons and peris blotted out the sky. He put them all on oath but none of them could bear witness, they said, 'We have seen no one.' The king said, 'Look around, see who is left.' They said, 'Yes, Simurg is left.' He sent for the Simurg, put her on oath and said, 'By God, the Pure and Splendid, the Creator of night and day, I shall do nothing to you if you tell me the truth.'

127. She said, 'Sire, I used to have seven babies every year, (then) a dragon appeared to me and used to eat my babies every year. This son of the king of Basra-land came to their rescue and did not let them be eaten. He killed the dragon, (then) he asked me for pomegranates from Fazuhur's garden. I brought him, on the condition that he would not glance back but would fetch his pomegranates and return.' The king forgave her and the Simurg went back to her own place.

128. Islam Shah of the Peris himself and twelve thousand troops entered the country of Basra and surrounded the country. They informed the king, 'Sire, the country is surrounded by troops.' Islam Shah of the Peris wrote a letter, saying, 'Majesty, I am the son of the King of the Orient, my father is ill and I wish to go and fetch pomegranates from Fazuhur's garden. I have heard that your son has been and brought some, so let him come and describe (the way) for me.'

129. The king said, 'My sons, which of you went for the pomegranates?' The eldest brother said, 'Father dear, I went.' He said, 'Well, dear boy, go and tell him.' When the youngest brother learnt of this he smothered himself in iron and steel like Rostam, son of Zal, and sat in the garden of their house with his mother and with his hat on at a (jaunty) angle.

130. When the eldest brother went he stopped beside the tent

čūwī bō hanār?' wutī, 'balē.' bānyān kirda žūrawa, wutī, 'kuṛī xōm, am bāxa lērawa bō awē čaṇ dūra?' wutī, 'ay pāšāham, sē māṇ rēgā dūra.' wutī, 'bāxaka čōna?' wutī, 'la sar šāxeka, diwārēki ba dawrā kirāwa.' wutī, 'tēy haḷ dan, am qaḥbabāba. ba pāšā biḷēn aw kuḥam awē ka čūwa bō hanār.' birā nāwanjī wutī, 'min čūwim.' 'aynī šit tērišyān law haḷ dā, hamū gaḷ ū qinyān škān.

131. Wutī, 'kuṛī xōm, am hanāra kē hēnāwīatī?' wutī, 'čū zānīn? aḥmad hēnāwīatī.' wutī, 'čōn, aḥmad amay hēnā? ay, aḥmadtān či lē kird? ay wazīr, ay nāib, bō 'ašqī xwā 'ilājīm bikan. awatay aw kuḥa la dāyk būwa ēstāš namwutuwa, "kuṛī xōm, čōnī?" ēstā ba či fūyakawa biḷēm kuṛī mina?' wazīr wutī, 'ay pāšāham, kāyazēki bō binūsa, baškū xwā dilī narm kā, bēt, bičēt, pēyān biḷē.'

132. Wazīr kāyazī bird bō kuḥ, taq la dargāy dā. kuḥ hāt ba pīriawa, wutī, 'kē awa?' wutī, 'ay malīk aḥmad, xizmakārī xōta.' kuḥ dargāy kirdawa, tamāšāy kird wazīrī bāwkiatī [bāwkētī], kāyazēki pēya. kuḥ kāyazī xēnawa, wutī, 'ay wazīr, bāwki min kēya? min kasim nīa yayr az aw xwāya nabē. tā ēsta bō či bāwkim nabū? wallāhī, bē ba dargāmā pārča-pārčay akam.' wazīr gaḥāyawa.

133. Islāmšāy pariān kāyazēki nūsi, 'ay pāšā, ba zarfi bīst ū čwār sa'āt kuḥim bō anērī bāša, bōm nānērī har ēstā 'amr akam mamlakati žērawzabar kan.' pāšā wutī, 'ay wazīr, bō 'ašqī xwā firyām [friām] kawin.' haḷ stā pāšā, ba sarī fūtī, ba pēy patī čū bō lāy kuḥ, la dargāy dā. kuḥ dargāy kirdawa, wutī, 'ay kuṛī xōm, bō 'ašqī xwā firyām kawa.'

134. Pāšā dā nawī ka qāčī māč kā. kuḥ wutī, 'astaxfirallā, gaway minī.' dāykī kuḥ pēy gut, 'ay kuṛī xōm, da, qay nākā, bičō. 'ajrī dāyk ū bāwk girāna.' wutī, 'awā min ačim, itir čāwtān ba min nākawē.' kuḥ swārī faxš bū, fūy kirda am laškira 'azīma, wakū šēr mizraqī dā kutā, wulāxī pēwa bast, yaksar fūy kirda žūrawa.

135. Rasm ū ta'zīmēki zōr jwānī kird, barzapē hamū la barī haḷ stān, tamāšāy kird am kuḥa zōr ba-ḡawhara, wutī, 'ay kuṛī xōm, tō

and they asked him, 'Did you go for the pomegranates?' He said, 'Yes.' They summoned him inside and (Islam Shah) said, 'My son, how far from here is this garden?' He said, 'Majesty, it is three months' journey distant.' He said, 'What is the garden like?' He said, 'It is on a mountain and has a wall round it.' He said, 'Thrash this whoreson. Tell the king I want the son who went for the pomegranates.' The middle brother said, 'I went.' In just the same way they thrashed him soundly too and knocked him to pieces.¹

131. (The king) said, 'My sons, who brought these pomegranates?' They said, 'How should we know? Ahmed (must have) brought them.' He said, 'What? Ahmed brought them? Oh, what have you done with Ahmed? O vizier, O deputy, for the love of God help me out. Since that boy was born I haven't once said, "How are you, my son?" How can I now say that he is my son?' The vizier said, 'Sire, write him a letter. Perhaps God will soften his heart and he will come, (and then) go and tell them.'

132. The vizier took the letter to the boy and knocked on the door. The boy came to meet him and said, 'Who is it?' He said, 'O Melik Ahmed, it is your servant.' The boy opened the door and saw that it was his father's vizier with a letter. The boy read the letter and said, 'O vizier, who is my father? I have no one apart from God. Why has he not been my father up till now? By God, if he comes to my door I'll cut him to pieces.' The vizier went back.

133. Islam Shah of the Peris wrote a letter, 'Majesty, if you send me the boy in the space of twenty-four hours it is well, if you do not send him for me I shall give orders for your country to be turned upside down right now.' The king said, 'O vizier, for the love of God you must help me.' The king rose and went to the boy, bare-headed and barefoot, and knocked at the door. The boy opened the door and he said, 'My son, help me, for the love of God.'

134. The king bent down to kiss his feet. The boy said, 'God forbid, you are my master.' The boy's mother said to him, 'My son, it doesn't matter, go. A mother and father's reward is hard.' He said, 'I'm going now, you won't see me again.' The boy mounted his steed and went towards this great army, drove in his lance like a lion, hitched his horse to it and went straight inside.

135. He paid homage very becomingly and everybody rose to their feet before him. (Islam Shah) saw that this boy was very noble and said, 'My son, did you go to Fazuhur's garden and bring the

čūwita bāxī fāzuḥur, hanāri hēnāwa?’ wutī, ‘balē.’ ‘kuḥī xōm, čaṇ rōž lērawa dūra?’ wutī, ‘ay pāšāham, muddatī ḥawt sāl rēgā dūra. dawṛī am qal’aya ba pōlā čūwa ba āsmānā, mōrēkī sūṛī pēwaya, paṇjay bixara sar, ismī ‘azam bixōna, dargā kirāyawa.’

136. Čūma žūrawa, bāxalim piṛ kird la hanār, gaṛāmawa. la dilī xōmā wutim, “yārān, min gaṛāmawa, yakē lēy pirsīm, am bāxa čiy tyā bū, bilēm či?” sarim haḥ biṛī, tamāšām kird, xēwatēk haḥ dirābū, ḥawt xēwatī la nāw yakā būn. nāzaninēkī tyā fā kišābū. čirāy lāy sarim birda lāy qāčī, čirāy lāy qāčim hēnāya lāy sarī, pōpašmīnim la sar lā bird, . . .’

137. Lawā bū kuḥī bilē, ‘. . . māčim kird,’ gurj islāmsāy pariān pardāxē šarbatī dāē [dāya], wutī, ‘kuḥī xōm, ama nōš ka.’ kuḥī xwārdīawa, bēhōš kawt. xistyāna sinūqawa, halyān girt ba āsmānā, birdyān, la bardamī kičā dāyān nā. wutī, ‘ay kičī xōm, ama xōt ū dužmini, čiy lē akay lēy ka.’

138. Kič qisay nakird tā šaw hāt ba sarā. tamāšāy kird, sinūqī haḥ dāyawa ka dīy pārcayak āltūna tyā fā kišāwa. tōzēk ‘atrī dāē ba lūtīā. kuḥī hōšī hātawa, wutī, ‘ḥayfē bō bāwki ka minī wā ba dasisa girt. aw āzā bū la jyātī tō ba zabṛī ḥarb minī bigirtāya.’ wutī, ‘ay nawjwān, ēstāyš bāwkim bōya tōy hēnāwata ēra ka min pārcā-pārcāṭ bikam, faqat min nāwkužim, atnērim, bičī bō lāy bāwkim, bāwkim čit lē akā kayfī xōyatī.’

139. Kuḥī bayānī zū haḥ stā, čūa lāy pāšā, wutī, ‘bifarmū, čim lē akay ḥāzirim.’ bāwki kič nārdī ba dwāy kičā, wutī, ‘kičī xōm, ama dužminakata, čōnī la nāw abay la nāwī bara.’ wutī, ‘bāba gyān, ḥayfamin am nawjwāna bikužim. aynērim mas’alāy aḥmay bēyamim bō bēnē, bizānim la dinyāā bō či hič xamī nīa.’ pāšā ba kuḥī gut, wutī, ‘ay kuḥī xōm, atnērim bō am mas’alāya, agar hēnāt kičī lē mārā akam.’ wutī, ‘ay pāšāham, muḥlatim čaṇa?’ wutī, ‘pāṇza šaw.’

140. Kuḥī gaṛāyawa bō šōnī xōy, kič hāta lāy, wutī, ‘ay malik aḥmad, bō ‘ašqī xwā bā ba pariā bitnērimawa bō māli bāwki. šart

pomegranates?' He said, 'Yes.'—'My son, how many days distant is it from here?' He said, 'Majesty, it is seven years' journey distant. There is a steel (wall) round this castle which goes up to heaven and has a red seal on it. Put a finger on it, recite the great Name and the door is open.'

136. 'I went inside, filled my bosom with pomegranates and went back. I said to myself, "When I have returned, what shall I say if one of my friends asks me what was in this garden?" I looked up and saw that a tent was pitched there, seven tents one inside the other. A beautiful damsel was stretched out inside it. I took the lamp from beside her head to her legs, the lamp from by her legs I took to her head, I lifted the coverlet from her head . . .'

137. The boy was on the point of saying, 'I kissed her.' Quickly Islam Shah of the Peris gave him a glass of sherbet and said, 'My son, drink this.' The boy drank and fell unconscious. They put him into a chest, took him up into the sky, carried him off and put him down before the girl. (Islam Shah) said, 'My daughter, here is your enemy (for) you, do what you will with him.'

138. The girl said nothing till night fell. She looked, opened the chest and saw that there was a piece of gold lying in it. She put a little perfume to his nose. The boy's senses returned. He said, 'Shame on your father that he captured me thus by trickery. Had he been brave, and not you, he would have taken me in battle.' She said, 'O handsome youth, my father has brought you here now so that I may cut you to pieces, but I shall not kill you, I shall send you to go to my father and it is up to him to do what he will with you.'

139. The boy rose early in the morning, went to the king and said, 'As you will, whatever you will do to me I am ready.' The girl's father sent for the girl and said, 'My daughter, this is your enemy. Annihilate him as you will.' She said, 'Father dear, it is a shame that I should kill this handsome youth. I shall send him to bring me the story of Ahmed the Carefree, so that I may know why he has not a care in the world.' The king said to the boy, 'My son, I shall send you after this story. If you bring it back I shall marry my daughter to you.' He said, 'Majesty, how long have I?' He said, 'A fortnight.'

140. The boy went back to his place. The girl came to him and said, 'O Melik Ahmed, for the love of God let me send you back to your father's home by peri. I promise to visit you every year.'

bê hamû sālêk sarit lê adam.' kuř wutî, 'şart bê natbam lagaî xôm nâgařemawa.' kuř bayânî du'axwâziy la malîka xwâst, malîka dastî kird ba giryân, wutî, 'bô 'aşqî xwâ bâ bitnêrimawa. řêgây şaş mân dūra, bawkim bôya atnêrê ka bitfawtênê.'

141. Kuř gey nadâe [nâya], lëy dâ, řoy. kiç dastî kird ba giryân. muddatî dû řôž řoy ba řêâ, tamâşây kird sê minâra şaf akan. ka çûa pêşawa yakêkyân wutyân, 'awâ âdamzâdayak hât, şar'î xômân bô akayn.' wutyân, 'bâşa.' kuř çûa pêşawa, baxêrâtinyân kird, wutî, 'bô çi şaf akan?' wutî, 'kâka gyân, êma harsêkmân birâyın, bawkmân mirduwa, sê şiti la pâş ba jê mawa.'

142. Kuř wutî, 'am sê şita čia?' jwâbî dâyawaw, wutî, 'amayân qālîçay hazratî silaymâna, amayş dâr'akâzî hazratî silaymân, amîş kilâwî saxrî jîna.' kuř wutî, 'bâşa, am sêâna ba 'amal čia?' wutî, 'amayân dâ xa w dâr'akâz biyda lëy, harkoyak talab akay ba dû daqîqa dât anê. am kilâwayş kayta sari hiç kasêk nâwbînê, tō hamû kas abînî.'

143. Kuř wutî, 'bâşa. tîr û kawânêkim bô bēnin, sê tîrtân bô haî adam, harçî zû hâtawa qālîçay adamê, awî dwây kilâwî adamê, away âxirî dâr'akâzî adamê.' wutyân, 'wallâhî, tagbîrakat zôr jwâna.' kuř nâwî xwây hēnâ, sê tîrî haî dâ ba âsmânâ, dwây tîr kawtin, tamâşâyân kird tîr har givvaya ba âsmânawa.

144. Kuř qālîçay dâ xist, kilâwî kirda sarî, dâr'akâzî pyâ kêşâ, wutî, 'amawê la qarây mamlakatî aħmay bēyam dām binēy.' ba pēnj daqîqa la qarây mamlakatî aħmay bēyamâ dāy nâ. kuř hamûy pêçâyawa, çû, la çâyxânayak dâ nîşt. su'âlî kird, 'kay aħmay bēyam êtawa bô mālawa?' wutyân, 'tözêkî ka êtawa.'

145. Awanay pê naçû tamâşây kird sê çwâr tâqim kuřî jâhêl, har tâqimî la naw'êk, hâtinawa. la nâwafâstyânâ tâqimêk hâtin, tamâşây kird, hamû 'ûd û kamânça lê adan wa samâ akan ba dawrî am kuřaâ, çil gurjî pâş û pêşî kuřyân girtuwa. ba çâyçiakay wut, 'amaya aħmay bēyam?' wutî, 'baîê.' wutî, 'injâ ama xamî la kō bū lam saltanataâ?'

The boy said, 'I swear that I shall not go back unless I take you with me.' In the morning the boy took leave of his queen and she began to weep, saying, 'For the love of God, let me send you back. It is six months' journey distant. My father sends you just to kill you.'

141. The boy paid no heed but set off and went. The girl began to weep. He went on the road for two days and saw three minarets¹ fighting. When he went forward one of them said, 'See, a human being has come. Let us put our case before him.' They said, 'Very well.' The boy went up to them, they welcomed him and he said, 'Why are you fighting?' They said, 'Brother dear, we are all three brothers, our father has died and he has left three things.'

142. The boy said, 'What are these three things?' They replied, saying, 'This is the carpet of the Lord Solomon, this is the staff of the Lord Solomon and this is the cap of Sakhr¹ the Jinnee.' The boy said, 'Well, what use are these three?' They said, 'Spread this one out and strike it with the staff and it will put you down wherever you will in a couple of minutes. Moreover, if you put this cap on nobody can see you, but you can see everybody.'

143. The boy said, 'Very well, bring me a bow and arrows. I shall loose three arrows for you, whoever comes back (with one) soonest I shall give him the carpet, the next I shall give the cap and the last I shall give the staff.' They said, 'By God, your plan is excellent.' The boy uttered the Name of God and loosed three arrows into the sky. They went after the arrows and saw that the arrows were only a whizz in the sky.

144. The boy spread the carpet, put on the cap and touched (the carpet) with the staff, saying, 'I want you to put me down on the edge of the country of Ahmed the Carefree.' In five minutes it put him down on the edge of the country of Ahmed the Carefree. The boy wrapped everything up, went and sat in a tea-shop. He asked, 'When does Ahmed the Carefree come back home?' They said, 'He will come back in a little while.'

145. Not long passed before he saw three or four groups of young boys coming back, each group dressed differently. In the centre of them came a group all playing lutes and viols and dancing round this youth, and forty beautiful maidens¹ surrounded him. He said to the tea-shop owner, 'Is this Ahmed the Carefree?' He said, 'Yes.' He said, 'Then how could he have any cares with all this majesty?'

146. Kuŕ dwā-ba-dwāy fōy tā čūa žūrawa. la dargāy dā, wutī, 'kēya?' wutī, 'minim, mīwānī aḥmay bēyamim.' wutī, 'bifarmū, wara sarawa.' kuŕ lagaŕ aḥmay bēyam čūna sarawa. kuŕ bāñi kird, nānyān hēnā, wutī, 'farmū, ay mīwān, nān bixō.' wutī, 'nān nāxōm tā wakū pēm nalēy bō čī xamit nīa.' wutī, 'kuŕi xōm, nānē bixō, ḥaqī dardī minit nabē.'

147. Wutī, 'ḡayrī qābīla.' wutī, 'min bōḡ bigēŕimawa la gardinit adam.' kuŕ wutī, 'min šaš māḡa ba fēḡāā ḥātuwim, xēnī xōm fi sabīlillā, gardini āzā bē.' wutī, 'bifarmū, nānē bixō, bayānī bōt agēŕimawa.' bayānī nānyān xwārd, čūna xwārawa, ḥawt qāpīy kirdawa law dīwawa, har ḥawtī dā xist, wutī, 'ay nawḡwān, pyāwī čāk ba, pašīmān barawa, bā la gardinit nadam.' wutī, 'ḡayrī qābīla.'

148. Wutī, 'bāša, barāmbarmim dā nīša. min bō tōy nāḡēŕimawa, čūnka abī ba qatrayak āw.' bardēkī hēnā, la bardamī xōyā dāy nā, dastī nā ba zīlā. nāzanīnēk lagaŕ dū kuŕi pičkōlaā wakū fōž būn, 'abdēkī qulla fāš lagaŕyānā bū. wutī, 'ay bard, ḡwān ḡē bigira. min mas'alay xōmī bō agēŕimawa.' kuŕēkī xista sar fānī, ba dastēkī dastī kird ba šimšēr tiž kirdin.

149. Wutī, 'ay bard, min ū am āmōzāyam la mināliawa la yak maktabā amānxōḡ, šartmān kird lagaŕ yaktirī ka min mirdim aw šū nakā, agar awīš mird min žin naēnim. ḥālī ḥāzir min malikī am mamlakata 'azīmam.' wutī, 'fōžēk šakirāwī āmōzām xwārdawa, māram kird.'

150. 'Aw fōža la sarbānī qasr lagaŕ wazīrān intizārī būk akam, bōm bē, tamāšām kird yakēk hāt, wutī, "malik aḥmad, dasḡirānī mird." biŕwām pē nakird. yakēkī tir hāt, wutī, "awā ayšōn." wutī, 'biŕwām nakird. wazīrī xōm hāt, wutī, "bā biŕōyn, aḡīna firyāy sarqabrān nākawīn.'"

151. 'Čūma xwārawa, malḡamim, darmānim lagaŕ xōm bird, čūma ḡamāmawa, 'aybī xōm la binā biŕī. tuḡ pēčāy, hāta darawa, wutī, "min šartim kirduwa lagaŕ āmōzāmā, mādam aw mird itir minīš žin bim, nabā la dwāy aw žin bēnim." la dargā čūma darawa,

146. The boy followed him until he went indoors. He knocked at the door. He said, 'Who is it?' (The boy) said, 'It is I,¹ I am a guest of Ahmed the Carefree.' He said, 'Be so good as to come up.' The boy went upstairs with Ahmed the Carefree. The youth called and they brought food. He said, 'O guest, be so good as to eat.' He said, 'I shall not eat unless you tell me why you have no cares.'² He said, 'My son, eat, do not concern yourself with my troubles.'

147. He said, 'It is impossible.' He said, 'If I tell you I shall cut your head off.' The boy said, 'I have come six months on the way. Let my life-blood be dedicated to God and you be forgiven.' He said, 'Be so good as to eat. Tomorrow I shall tell you.' In the morning they broke their fast and went downstairs, seven doors he opened from this side and shut all seven (behind them). He said, 'O handsome youth, be a good fellow and repent. Do not make me cut your head off.' He said, 'It is impossible.'

148. He said, 'Very well, sit opposite me. I shall not tell it to you because you will turn into a drop of water.' He brought a stone and set it before him and put his hand on the bell-push. A beautiful woman (came) with two little boys like the sun, and a black slave was with them. He said, 'O stone, listen well. I shall tell you my story.' He seated one boy on his thigh and with one hand he began to sharpen his sword.

149. He said 'O stone, my cousin¹ and I studied together at one school from childhood and we made a bond with each other that if I should die she would not marry, and if she should die then I would not take a wife. At the moment I am king of this great country.' He said, 'One day I drank the (betrothal) sherbet for my cousin and (so) took her to wife.'

150. 'That day I was waiting on the roof of the palace with my viziers for the bride to come to me when I saw someone come and say, "King Ahmed, your betrothed has died." I did not believe him. Another came and said, "Now they are washing (the corpse)."' He said, 'I did not believe it. (Then) my own vizier came and said, "Let us go, otherwise we shall not reach the graveyard in time."'

151. 'I went downstairs, took unguents and medicine with me, I went to the bath and cut off my privy parts completely. I¹ banded it tightly and came out, saying, "I have made a bond with my cousin and since she is dead henceforth I shall be a woman. Let me not take a wife after her." I went out of the door and saw

tamāšām kird, šin bū ba šāi. wutim, “čia awa?” wutyān, “balē, amōzāt la nāw dāramaytā ziñū būwatawa [bōtawa].”

152. ‘Minīš wutim, “yā řabbī, ēstā min law žintirim; ama či bū xwā pišānī dām?” būkyān hēnāya mālawā, ka zānīy min wām la xōm kirduwa wutī, “min ařōmawa māli bāwkim.” minīš la bar ‘aybā lam ‘abday xōmim māra kirduwa. injā, ay bard, ba min alēn aḥmay bēyam. min yamim zōra yān tō?’ bard bū ba qatray āw.

153. Wutī, ‘ay kuř, hař sta, bā la gardini b^{id}am.’ kuř wutī, ‘la taništ xōtawa nož akam, injā sarim biřa.’ wutī, ‘bāša.’ kuř la taništiawa dā ništ, gurj kilāwī kirda sarī, wun bū. aḥmay bēyam wutī, ‘ama la xwāwa būwa.’ hař stā, hāta darawa, kuřīš ba dwāyā.

154. Kuř hāta darawa, qālīčay dā xist, la sarī dā ništ, wutī, ‘amawē la bāxī fāzuḥur dām nēy.’ kuř čāwī nūqān, čāwī kirdawa, la bāxī fāzuḥurā dāy nā. tamāšāy kird, malika har agirī. wutī, ‘bō či agirī? awa mas’alay bēyam, biyba bō bāwkī.’ kič birdī bō bāwkī, das-ba-jē kiči la kuř māra kird. šād bū ba mirāzīā.

155. La pāš muddatē aḥmad wutī, ‘min ařōmawa bō mamlakatī xōm ba wa’day da řōž.’ laškirēkī zōrī bird, čūa qarāy mamlakatī bāwkī, dāy nā. tamāšāy kird bāwkī mirduwa, birākay la sar taxta. har dū birākay girt, šār-ba-darī kirdin, nārdī ba dwāy kābrāy jūtyārā, kirdī ba pāšā la jēy bāwkī. dāykī hař girt lagař xōy, gařāyawa bō bāxī fāzuḥur, šād būn ba mirāzī xōyānā.

ēmayš law lāwa hātīnawa, kičēkyān nadāynē!

‘Ačim bō lāy Xwā’

156. Dū birā abin la mamlakatēk wakū silaymānī. birā gawrayān zōr dawfaman abē, birā pičkōla zōr faqīr-ḥāl abē. řōžēk birā gawray mawlū akā, birā pičūk xōy ū minālākānī ačina bar dargā, alēn, ‘la řāy xwā pārčayak nānmān b^{id}anē.’ birā gawray darī akā. pāšawpāš

that the lamentation had become rejoicing. I said, "What is this?" They said, "Yes, your cousin has come to life again on the bier."

152. 'I said, "O my Lord, now I am more woman than she. What was this that God has shown me?" They brought the bride home (but) when she knew that I had done this to myself she said, "I shall go back to my father's house." So I married her to this slave of mine, for shame. Now, O stone, they call me Ahmed the Carefree. Do I have more cares, or you?' The stone turned to a drop of water.

153. He said, 'Stand up, lad, let me cut your head off.' The boy said, '(First) I will pray next to you, then cut off my head.' He said, 'Very well.' The boy sat next to him, quickly placed the cap on his head¹ and disappeared. Ahmed the Carefree said, 'He was from God.' He got up and came outside, the boy following him.

154. The boy came outside, spread the carpet, sat on it and said, 'I want you to put me down in the garden of Fazuhur.' The boy shut his eyes tightly, opened them again and it put him down in the garden of Fazuhur. He saw that his queen was still weeping. He said, 'Why are you weeping? This is the story of Carefree. Take it to your father.' The girl took it to her father and immediately he married the girl to the boy. He achieved his heart's desire.

155. After a while Ahmed said, 'I am going back to my own country for about ten days.' He took a great army and went to the edge of his father's country and camped. He saw that his father had died and that his brother was on the throne. He seized both brothers and exiled them. He sent for the ploughman fellow and made him king in place of his father. His mother he took with him and went back to the garden of Fazuhur and they all lived happily (ever after).

We have come back from there too (but) they did not give us a girl!

'I am going to see God'

156. THERE were (once) two brothers in a country like Suleimaniye. The elder brother was very rich and the younger brother was very badly off. One day his elder brother gave a party¹ and the younger brother and his family went to his door and said, 'For the love of God, give us a morsel of bread.' His elder brother threw

agařētawa, alē, 'āfrat, min ařōm, tā lāy xwā nāwastim. šart bē sē kutak nakēšim ba nāwšānīā, bizānim bō či birākamī wā dawłaman kirduwa, minī wā faqīr kirduwa.'

157. Lēy dā, řōy, řēy kawta mālā gāwirēk. wutī, 'la řāy xwāā jēgām kanawa, imšaw lēra bim tā bayānī.' žinakay wutī, 'bifarmū, wara sarawa.' xizmatēkī zōr jwānī kird, šawē la xawīā mērdakay čūbū bō ĥaj, žinaka am xaway ba mērdakayawa dī, mērdakayši 'aynī šit xawī ba žinakayawa dī.

158. Bayānī zū xabaryān būawa, mīwānakayān la xaw ĥaf nas'ābū. wutī, 'pyāwaka, imšaw xawim pēwa dīwīt.' pyāwakaš wutī, 'minīš 'aynī šit xawim ba tōwa dīwa. ka mādam wāya am mīwānay ēma zōr musulmāna.' mīwānakayān xabarī būawa, wutī, 'kāka gyān, bō kē ači?' wutī, 'ačim bō lāy xwā.' wutī, 'tu xwā, su'ālēkiš bō ēma bika, bizāna bahaštīyn yān jāhannamī.' wutī, 'bāša.'

159. Lēy dā, řōy, řēgāy kawta aškawtēk. tamāšāy kird, 'ābidēkī tyāya, har zikr ū lā-ilāha-illallā akā. wutī, 'bifarmū, ay mīwān, dā nīša.' tamāšāy kird, hamū ēwārayak sīnīyakī bō ahāt, am ēwāraya dū sīnīy bō hāt. sīnīyakyānī šārdawa, sīnīyakyānī dā nā bō hardūkyān, xwārdyān. la dwāy nān xwārdin ba 'amrī xwā har dū sīnīaka γayb bū. wutī, 'ay kāka, bō kē ōyir akay?' wutī, 'ačim bō xizmat xwā.' wutī, 'min haštā sāla lam aškawtaā itā'at akam. bizāna bahaštīm yān jāhannamī.' wutī, 'bāša.'

160. Lēy dā, řōy, tūšī sē birā bū la hōdayakā. tamāšāy kird, la nāna řaq zyātir ĥīči kay tyā nabū. wutyān, 'kāka gyān, bō kē ači?' wutī, 'ačim bō lāy xwā.' wutī, 'tu xwā, bipirsa, ēma lē qawmāwīn, basa tā kay wā ba faqīrī dāmān anē?' wutī, 'bāša.'

161. Lēy dā, řōy čaņ muddatēkī zōr. xwā 'amrī kird ba jubrā'il, wutī, 'bičō, xōtī lē bigōřa, harči gyānī haya biškēna.' jubrā'il hāt, la daštēkā girtī, wutī, 'kuřa, bō kē ači?' wutī, 'ačim bō lāy xwā.' girtī, hamū gyānī ba kutak škān. sarī barz kirdawa, wutī, 'ay xwāya,

him out. He went back and said, 'Wife, I am going and I shall not stop till I see God. I swear I'll give Him three blows across the shoulders and find out why He has made my brother so rich and me so poor.'

157. He set off and went and his road took him to the house of a Christian. He said, 'For the love of God make room for me to stay here tonight until the morning.' (The Christian's) wife said, 'Pray, come up.' She served him very well and at night in her dream her husband had gone on the pilgrimage to Mecca. The wife saw this dream about her husband and her husband also saw just this dream about his wife.

158. Early in the morning they woke up and their guest had not (yet) risen. She said, 'Husband, last night I dreamt about you.' The man also said, 'I too dreamt about you in the same way. In that case this guest of ours must be a very pious Muslim.' Their guest woke up and he said, 'Brother dear, where are you going?' He said, 'I am going to see God.' He said, 'By God, ask one question for us too. Find out whether we are destined for Heaven or Hell.' He said, 'Very well.'

159. He set off and went and his road took him by a cave. He saw that a devotee was in it, constantly chanting his creed. He said, 'O guest, be so good as to take a seat.' He saw that every evening a tray (of food) came for him and that this evening two trays came for him. One of the trays he hid and one of them he set down for both of them and they ate. After they had eaten, (however,) by God's command both trays disappeared. He said, 'O brother, whither away?' He said, 'I am going to pay my respects to God.' He said, 'It is eighty years that I have worshipped in this cave. Find out whether I am destined for Heaven or Hell.' He said, 'Very well.'

160. He set off and went and met three brothers (living) in one room. He saw that there was nothing else in it but hard tack. They said, 'Brother dear, where are you going?' He said, 'I am going to see God.' They said, 'By God, we are (so) unfortunate, ask how long it is necessary for Him to keep us in such poverty.' He said, 'Very well.'

161. He set off and went for some long time. God commanded Gabriel, saying, 'Go, disguise yourself from him and break every bone in his body.' Gabriel came, caught him in an open plain and said, 'Where are you going, lad?' He said, 'I am going to see God.' He seized him and beat him to pieces with a club. He raised his

ama čia pišānimī aday? sad awaṇay ka bimkužin nāškurī nākam, har škurim.'

162. La paš muddatēk xwā 'amrī kird ba ḥazratī mūsā, wutī, 'bičō, am kābrāya lēt apirsē, tō kēyt, bilē, "min xwām." harčiyak talab akā biydarē.' kābrā gaīšta sar āwēk, fēgāy nabū bičēta aw barawa. ḥazratī mūsā law barawa fā wastābū, wutī, 'kuḥa, bō kō ači?'

163. Wutī, 'ačim bō lāy xwā.' wutī, 'min xwām.' wutī, 'fāstim pē bilē.' wutī, 'ba xwā, min xwām.' wutī, 'da, wara am barawa, išim pēta.' hāta am barawa, čākatī pē dā akan, sē kutakī bāši kēšā ba nāwšāniā. wutī, 'pēm bilē, bō čī birākam dawlamana, min wā faqīrim?' wutī, 'biḥō, yaznay tō la mālī xōtān wā la bin dārhanjīrakaā.'

164. Wutī, 'ay, kābrāy gāwir bahaštīa yān jahannamī?' wutī, 'kābrāy gāwir, la bahaštā qasrī aw 'ābidayān dāē ka sīniakay lē dizit.' wutī, 'ay, bāša, sē birāyš zōr pāfānawa, tā kay faqīr abin?' wutī, 'pēyān bilē, la qužbinī žūrakayā pārčayak paḥōy faš la kunēkāya, darī bēnin, fīsqī awān wā lawyā.'

165. Kuḥ gaḥāyawa, ba sē birākay gut, wutī, 'birām, fīsqay ēwa wā law kunaā. paḥōy faš dar hēna, fīsqī ēwa āškirā abē.' hāta lāy 'ābid, wutī, 'miždaṭ b^{id}amē, āgiri jahannam bara bara xōš akirē bō tō.' wutī, 'ay, quḥ ba sarim.' hāta lāy gāwiraka, wutī, 'mižda bē lētān, xwā ḥāhmī pē kirdin. la bahaštā qasrēktān bō dā nirāwa, ḥawt ḥōrī xizmattān akā.'

166. Wutī, 'ka mādam wāya baw xwāya ka tō čūyta lāy, nāḥōyt tā harčiyakim haya nīway nabayt la fāy xwāā. awā minīš hātima sar aw dīna ka tō ayparistī.' lawē da wuḥāxī bō bār kird la āltūn ū mijawharāt. pēš xōy dā w hāt bō mālawā. tamāšāy kird žinakay lagaḥ minālākāniā baw daštaā asūḥēnawa, āgiriṇ bō bāwkyān.

167. Bāwkyān bāṇī kird, 'kuḥi xōm, warin, bāwki šitī jwānī bō

head and said, 'O God, what is this that Thou showest me? If they beat me a hundred times as much again I shall not be wanting in gratitude, I shall still be grateful.'

162. After a while God commanded the Lord Moses, saying, 'Go, and if this fellow asks you who you are say, "I am God." Give him whatever he asks for.' The fellow reached a stream and there was no way for him to cross to the other side. The Lord Moses was standing on the other side and said, 'Where are you going, lad?'

163. He said, 'I am going to see God.' He said, 'I am God.' He said, 'Tell me the truth.' (Moses) said, 'By God, I am God!' He said, 'Well, come over to this side, I have some business with you.' He came over to this side and (the fellow) made him take off his jacket and gave him three good blows across the shoulders. He said, 'Tell me, why is my brother rich and why am I so poor?' (Moses) said, 'Go, your treasure is in your own house under the fig-tree.'

164. He said, 'Eh, and is the Christian fellow destined for Heaven or Hell?' He said, 'In Heaven they have given the palace of that devotee who stole the tray of food from you to the Christian fellow.' He said, 'Very well. The three brothers also pleaded greatly. Till when will they be poor?' (Moses) said, 'Tell them that in the corner of the room there is a piece of black cloth in a hole. Let them bring it out, for their sustenance is in there.'

165. The lad returned and told the three brothers, saying, 'My brothers, your sustenance is in that hole. Take out the black cloth and your sustenance will be revealed.' He came to the devotee and said, 'Let me give you the good news. The fire of Hell is being gradually stoked up for you.' He said, 'Oh, woe is me.'¹ He came to the Christian and said, 'Good news for you. God has had mercy upon you. A palace has been set up for you in Heaven and seven hours will attend you.'

166. He said, 'In that case, by that God whom you have been to see, you shall not go until you take a half of everything I have, for the love of God. Lo, I too have come over to that faith which you profess.' There (and then) he loaded ten beasts with gold and jewels for him. He drove them before him and came home. He saw that his wife and children were wandering in that plain, weeping for their father.

167. Their father called, 'Come, my sons, your father has

hênāwin.' ka žinakay dīy zōrī pē xōš bū. čūna mālawā, šawē bin hanjīrakay haī kan, tamāšāy kird hawt kūpa āltūnī tyāya. wutī, 'yā řabbī, xwāya, zōr zōrit lē ba zyā bē!' čū, barāmbār māli birākay qasrēkī zōr jwānī dirust [drūs] kird, tyā dā nīšt, hawt šaw ū hawt rōž nānī dā ba řāy xwāā.

168. La pāš muddatēk birā gawray nābūt bū, xānūy firōšt, kawta swāl kirdin. žinakay pēy wut, 'haī sta, bičō lāy birākaṭ, baškū šitēki b^{id}ātē.' čūa bar dargāy māli birākay, wutī, 'la řāy xwāā šitēkim b^{id}anē.' birākay bānjī kirda sarawa, wutī, 'aw rōžaṭ la bīr ēt ka hātim, pārūē nānit nadāmē, dari kirdim? ēstā min xizmakār, tō āyā, čūnka xwā farmuwyatī, insānī gawra abē dāiman misā'aday faqīr bikā. tō dā nīša, āyāy māl ba, minīš xizmakār.' hardūkyān ba yakawa dā nīštin, šukrānay xwāyān ba jē hēnā.

Čaṇ qisayak

169. A: MĀMŌSTĀ, la sinfī šaši ibtidā'īā ka mu'alimī inlīzīmān būy, la pēša la kē būy?

B: La pēš awa bēma silaymānī, bibim ba mu'alimī maktabī ēwa, la čamčamāl mudirī maktab būm. lawēwa naql būm bō silaymānī wa hātima maktabī ēwa. maktabī ēwa aw waxta dū sinftān habū, sinfī šaši alif ū sinfī šaši bē. wā bizānim tō la sinfī šaši alif būy, wa řafīqakānī, tō būy ū karīm bū . . .

A: Ba xwā, nāētawa [nāyatawa] xayālim karīm kāmaya.

B: Karīmī hājī řisayn, birāy sa'iy hājī řisayn.

170. A: Rāsta, ēsta hātawa bīrim. awa sardamēk bū ba 'askarī liwī, la řabāniya bū, hatā řārēkyān la bayā dīm, tamāšām kird najmayak ba sar šāniawa bū. wutim, 'karīm, arna čī akay tō?' wutī, 'wallā, būm ba zābit.' itir minīš zōr pē-kanīnim hāt, tamāšām kird, pařēkī sūr ba sariawa bū.

B: Bāša, la řafīqakānī tir—awānī kam la bīr nīa, kē ū kēn. tō kāmāyānī bīr akawētawa?

A: Lawānay ka ētawa bīrim yakēkyān qāyir bū ka ēstā mu'alima la arbat wa galē šī'ri jwānī haya.

171. B: Rāst akay [řāz akay], qāyir talabayakī bāš bū, zīrak bū,

brought something fine for you.' When his wife saw him she was very glad. They went home and at night he dug under the fig-tree and saw that there were seven crocks of gold in it. He said, 'O my Lord God, I thank Thee very, very much.'¹ He went and built a very fine palace opposite his brother's house and settled in it and for seven nights and seven days he gave away food for the love of God.

168. After a while his elder brother went bankrupt, sold his house and was reduced to begging. His wife said to him, 'Get up and go to your brother, perhaps he will give you something.' He went to the door of his brother's house and said, 'For the love of God give me something.' His brother called him upstairs and said, 'Do you remember that day when I came and you did not give me a morsel of bread, but threw me out? Now I am your servant, you are my master, because God has commanded that great men should always help the poor. You stay here, be master of the house, and I am your servant.' They both lived together and gave thanks to God.

Conversation

169. A: Teacher, where were you before you were our English teacher in the sixth class of the primary school?

B: Before I came to Suleimaniye to become a teacher at your school I was headmaster at Chemchemical. From there I was transferred to Suleimaniye and I came to your school. Your school had two classes then, class 6A and class 6B. I think you were in class 6A, and your friends—there was you and Kerim . . .

A: Really,¹ I can't remember which one was Kerim.

B: Kerim the son of Haji Husein, brother of Said.

170. A: That's right, now I remember. He was a Levy soldier for a while, at Habaniye, and I even saw him once in Baghdad and I saw that he had a star on his shoulder. I said, 'Kerim, what's this you're doing?' He said, 'By God, I've been made an officer.' Well, I couldn't help laughing. I saw that he had a red plume in his hat.¹

B: Well, of your other friends—I can't remember who the others were. Which of them do you remember?

A: One of those I remember was Qadir who is now a teacher at Arbet and he has (written) many fine poems.

171. B: You're right. Qadir was a good pupil, he was clever, and

la kurdîşā bāš bû faqat la inglîzîā awaṇa bāš nabû. aw waxtaš dastî şî'rî habû, jâr jâr şî'rî awut. danîşî xōš bû, gōrānîşî awut. la pāš awa wā bizānim lawē, la sinfî şaşawa, rōy bō bayā, çû bō dārulmu'alimîn, wā nîa? dwāy awa ka hātawa ēra rā'san bû ba mu'alimî ēra yān la jēgāyakî ka bû ba mu'alim?

A: Wallāhî, law waxtaā ka aw la maktab dar çû minîş lēra nabûm, çübûm bō bayā bō xēnin, balām wā bizānim awa! ta'inî la silaymānî bû. laga! awašā am kuṛa ka la maktab laga! minā bû, wā azānim har la minālîawa qābilyatî [qābilētî] şî'r wutinî habû, çunka la sinfî şaşā, ka awsa sālî nōsa^d w sî w yak bû, tā ēsta māwayakî kam nîa, awsa la bîrim ē şî'rēkî wut hatā ēma kirdmān ba gōrānî.

172. B: Nāzānim, min la bîrim nîa aw şî'ray, faqat jâr jâr ka ačûyn [ačûn] bō hîn, bō gaṛān—la bîrit ē?—jārēkyān çûyn bō tawēla, lawēwa swār bûyn ba ôtômôbil, lōriya^k bû—hā, bîrim kawtawa, faḥimîş yakēk bû lawāna, danî xōš bû—ha! stāyn, çûyn, ba lōriyak çûyn bō xurmāl. la xurmāl, lawē dā bazîn, la pāšā ba pē çûyn bō gulp, la gulpawa çûyn bō biāra, la biāra şawē lawē māynawa la maktab. gōrāniyān wut, qāyirîş şî'rî xēnawa, gōrānîşî wut. dwāy awa çûyn bō tawēla, şawēkiş la tawēla māynawa. dwāy awa ka la tawēla māynawa, wā azānim awa bû—bîri kawt ka hāşim afannî damānčayakî lē wun bû?—mudîrî maktab damānčakay lē wun bû. bû ba harā. wāzmān lē ēnā, lawēwa ba pē hātinawa halabja. wā azānim şawîş la halabja māynawa, injā gaṛāynawa. safarēkî zōr xōš bû. tō awat la bîr ē?

173. A: Wā azānim aw sālā mintān laga! nabûm, çunka min la pēšā la maktabî kânîāskān bûm hatā sinfî pēnj, injā ka sinfî şaş nakirāyawa min naql bûm bō gōiṛa. la sinfî şaşā awa bû ka tō māmōstāy inglîzimān bûy. wā azānim am safrayay ka tō bāsit kird la sinfî pēnjā būwa, ka min la maktabî kânîāskān bûm. la bar awa min laga!tānā nabûm, amma bîstuwma mas'alay aw damānčayay hāşim afannî ka lēy dizrāwa w būwa ba halā-w-bigir law nāwaā.

174. B: Hāşim afannî la āxir damānčakay bō dōzrāyawa. wā bizānim šē^x şamsudîn la biāra bōy dōziawa, ba karāmat bōy dōziawa. şitēkî 'antika bû, gwāya lawēwa karāmatēkî bō kirdibû, bōy dōzibūawa. damānčakaşî bō nārdibû. harčanna hāşim afannî—

good in Kurdish, but he wasn't so good at English. Even then he had a gift for poetry and sometimes he would compose verse. His voice was pleasant too, he used to sing songs. After that I think he went from there, from the sixth class, to Baghdad, to the Teachers' Training College, isn't that so? After he came back here did he become a teacher here straight away or was he a teacher somewhere else?

A: By God, at the time he left school I wasn't here either, I had gone to Baghdad to study, but I think his first appointment was in Suleimaniye. Moreover, when this lad was at school with me, I think even from childhood he had the ability to compose poetry, because in class 6, that was in 1931, some time ago,¹ I remember he composed a poem and we even made it into a song.

172. B: I don't know, I don't remember that poem, but occasionally when we went for a thingummy, for an outing—do you remember?—once we went to Tawéle,¹ from there we got in a motor, it was a lorry—ha, now I remember, Rahim was one of them, he had a pleasant voice—we set off and went to Khurmál by lorry. There, at Khurmál, we dismounted, then we went to Gulp on foot, from Gulp we went to Biyare, and there, at Biyare, we stayed one night in the school. They sang songs, and Qadir recited poetry and sang songs too. After that we went to Tawéle and stayed a night there too. After we had stayed at Tawéle, I think it was then—do you remember that Mr. Hashim lost a pistol?—the headmaster lost his pistol. There was a commotion. We left the matter and came back from there to Halebje on foot. I think we stayed at Halebje for the night too, then we came back. It was a very pleasant journey. Do you remember that?

173. A: I don't think I was with you that year, because originally I was at the Kaniaskan school until class 5, then, because the 6th class hadn't been opened, I was transferred to Goizhe school. It was in class 6 that you were our English teacher. I think this journey that you mentioned was in class 5, when I was in the Kaniaskan school. That's why I wasn't with you, but I've heard the story of Mr. Hashim's pistol, how it was stolen from him and what a hulla-baloo there was in the area.

174. B: Mr. Hashim's pistol was found for him in the end. I think Sheikh Shemsuddin in Biyare found it for him, by a miracle. It was a funny thing. It seems he performed a miracle for him and found it for him. He sent him the pistol too. Although he sent Mr.

la jÿatî damānčaka sê dînarî bō nārdibū—sê dînarî war girtibū—faqat dwāy awa ka damānčakay dāyawa wā bizānim sê dînarakašî nadāyawa. sê dînarakašî bird û damānčakašî bird. tō lam hîkāyata wurdānay tir, safarî tirî talabakānî tiri la bîra? agar la bîrita yakêkî ka bigêfarawa, min bāš la bîrim nāē [nāya], nexte pîr bûm.

175. A: Xōm amānam la bîr nîa, balām azānim, ka bāsi damānčay hāšim afannî kirā, alēn zōr marāqî fāwî bûwa. dā'ima hazi kirduwa nišān biškēnē w bičē bō fāw û amāna. hatā jārēkyān xōy zōr hał pēčāwa w xalqî lagał xōyā birduwa, bičē bō fāwî pōr. la čamēkā tamāšāy kirduwa, samāwarēkî kōn lūlakay ba darawaya, wāy zānîwa milî tayrēka yāxū sariatî. tawāw nišānay lē girtuwa w xōy lē xistōta hašārawa hatā taqay lē hał stānuwa [sānūa], tamāšāy kirduwa, la bātîy away ka tayrēk bē, ka ačēta sarî tamāšā akā samāwarēkî kōnî šîfa. itir hatā alēn bawašawa šî'rēkî ba sarā hał dāwa. nāzānim dastî šā'irîy haya yān na. injā tō am šî'rat bîstuwa yān na? agar bîstuwta tikā akam bōmān bās bika.

176. B: Ba xwā, min šî'rakam bîstuwa faqat čunka la šî'rā zōr kōlim wa nāštwānim šî'r la bar kam û hičim la bîr nîa—faqat barāmbār bam hîkāyata hîkāyatēkî tir min xōm bōm hał bast bō hāšim, ba zimānî hāšimawa bō away xalq pē bikanin. wutim, rōžēkyān hāšim čübū bō fāw, agařē agařē, fāwî dast nākawē. la pāšā kābrāy^k lawēwa karwēškēkî pē abē, karwēškēkî zîjū. hāšim alē, 'kābrā, aw karwēškam nādaytē [nāyaytē]?' awiš alē, 'bō čita?' alē, 'ba xwā, lēt akirîm.' karwēškakay lē akirē.

177. Lēy akirē, la pāš nextēkî ka arwā, patēk abastē ba karwēškawa, la pāšā ba dārēkawa aybastē. la dūrawa tifañēk adā bō amay la karwēškaka bidā, xalqî bilē hāšim afannî ka hātōtawa fāwî kirduwa. ba xwā, tifañaka, nišānaka la pataka akawē, karwēškaka fā akā. min amam gēfāyawa. hāšim afannî zōr tūfa bû, wutî, 'am gāltaya čia?' haqîšî bû tūfa bē, min ba xō-hał-bast bōm kirdibū.

178. A: Afēn 'alî awsā ka mu'alim abē la 'abābaylē hamū rōžēk ētawa bō halabja bō fā bwārdin, ačē, la nādî axwātawa w yārî akā w amāna, wa agar šawēk sārd bē yāxū bafr bē, čunka aw qat pāltō la bar nākā, ka nizîkî rōštinaway ē, abē bigařētawa bō 'abābaylē,

Hashim three dinars in place of the pistol—he had accepted three dinars—but after he gave back the pistol I don't think he returned the three dinars. He took the three dinars and the pistol too.¹ Do you remember any more of these little stories, other journeys of the pupils? If you remember any tell another one. I can't remember very well, I'm getting a bit old.

175. A: I don't remember them, but I do know, now that Mr. Hashim's pistol has been mentioned, that they say he liked hunting very much. He always liked to shoot at targets and go hunting and that sort of thing. So once he had got himself all ready and taken people with him to shoot francolin. In a stream he saw an old samovar with its spout sticking out, but he thought it was the neck of a bird, or its head. He took careful aim at it and got himself under cover from it and then took a pot-shot at it, then he saw that, instead of it being a bird, when he went up to it he saw that it was a broken old samovar. What's more, they even say that he wrote a poem about it. I don't know whether he had a poet's gift or not. Now have you heard this poem, or not? If you have heard it please tell us about it.

176. B: Really, I have heard the poem, but because I'm very poor at poetry and can't learn it and can't remember any—but in line with this story I made up another story myself for Hashim and put it into Hashim's mouth to make people laugh. I said, one day Hashim had gone hunting, he went on and on without finding any game. In the end there was a fellow there with a hare, a live one. Hashim said, 'Won't you give me that hare, fellow?' He said, 'What do you want it for?' He said, 'Really, I'll buy it from you.' He bought the hare from him.

177. He bought it from him and after he had gone on a little he tied a string to the hare and then tied it to a tree. Then he fired his gun from a distance to shoot the hare, so that when he returned people would say that Mr. Hashim had bagged something. By God, the gun, the sight, (the shot, that is,) hit the string and the hare ran away. I told this. Mr. Hashim was very angry and said, 'What is this joke?' He had a right to be angry too, I had made it all up about him.

178. A: They say that when Ali was a teacher at Ababeilé, every day he would come to Halebje to pass the time, go and drink and play (cards) at the Club and that sort of thing, and if the night were cold or there were snow, because he never wore an overcoat, when

čunka dūra lawēwa, bōyaka bāṇ akā, alē, 'āday, pāltōkam bō bēna.' pāltōkašī lawēā čīa? pēkī 'araqa. ayxwātawa, laši garm dā ē [dāya] w agarētawa bō 'abābaylē. itir hič la fēgā ama tūši gurg abē, tūši dirīṇa abē, tūši hači šitēk abē gē nā^dātē, aw pāltōy xōy la bariāyatī, ham garmīša, ham aw šitānaš bir lē nākātawa la fēgā.

179. B: Injā har 'alī lam qisa xōšānay nakirduwa w 'araq nabūwa ba sababī away ka am šita 'antikānay ba sar bē. min ba xōm hikāyatēki bō bigērimawa, bizāna ama xōštira yā hīnakay 'alī xōštira. daf'ayakyān la hawlēr būm, zōr damēka, taqrībaⁿ bīst ū pēnī sāl abē. la hawlēr būm, nextēkim xwārdibūawa—nextēk ya'nī čī?—ya'nī la xalq zyādtirim xwārdibūawa. mīwānīš būm, mīwānī yakē būm. la pāš amay la nādī fāmān bwārd ba gālta kirdin, ba pē kanīn, ba yārī, ba gē . . . law waxta fādyō nabū, gēmān la grāmafōn agirt—qawānī kāwēs ū qawānī malā karīm, ama kurdi, w qawānī um kalsūm ū qawānī 'abdulwahābmān gē lē agirt—hatā hātīnawa.

180. Nextēkiš sarim aēšā. taqtaq la dargākam dā. waqtīš hāwīn bū, abwāya la sarbān binūstīnāya, la sarbān nūstīn. čūm ba payžakaā, čūma sarē. la payžakawa abwāya bō aw jēgāyay lē binūstimāya ba sar dīwārēkā bīrōštimāya. dīwārakaš hawālay ba sar kōlān bū. lawēwa fōštima awē, qāčim hał xiliskā, kawtimawa xwārawa bō nāw kōlān. ka kawtimawa xwārawa bō nāw kōlān majbūr taqtaq la dargām dāyawa. ka la dargākam dāyawa mālaka, xānaxōyaka wutī, 'čīa?' wutim, 'ba xwā, har xōmim.' wutī, 'čōn har xōtī? ēstā min la dargāka . . .' wutim, 'ba xwā, har xōmim agar bāwafim pē akan. xōmim ū kawtuwimata xwārawa, hīčišim lē *nahātuwa. dargākam lē bikanawa.' dargākayān lē kirdimawa, dasyān kird ba pē kanīn ū zōrīš pēyān xōš bū ka hīčim lē nāē [nāya]. injā čūmawa, ba faḥatī, ba zarīfī čūmawa jēgāy xōm ū bō xōm nūstim. bayānī ka hātīm amam gēfāyawa bō fafiqakān, dasyān kird ba pē kanīn.

181. A: Sarxōšī zōr jār šitī wā ba insān akāt. aḥmad haya, la sarāy ēstā iš akā, zōr 'antikaya. injā awa jārān zōrī axwārdawa. fōžēkyān zōr axwātawa w šaw diranī ba sarā ē, ačētawa bō mālawa. tamāšā akā, dīwārakayān lawa pēš, ḥasāraka hamūy fūxāwa, balām dargākayān har dā xirāwa. šawē diranīš abē, bārānīš abārē lēy,

it was time for him to go, and he had to return to Ababeilé, because it's far from there, he'd call the boy and say, 'Hey, bring me my coat.' And what was his coat there? A peg of arrack. He'd drink it, his body would be warmed and he'd go back to Ababeilé. Moreover, if he should ever meet a wolf or a wild animal or whatever it might be he'd pay no heed to it, since he had that coat of his on, he was both warm and he didn't think of those things on the road.

179. B: Now Ali isn't the only one to have caused these funny stories and arrack has caused strange things to happen to others.¹ Let me tell you a story, and see if this is better or the one about Ali. Once I was in Arbil, a long time ago, it will be about 25 years. I was in Arbil and I had drunk a little—what do I mean by 'a little'?—well, I'd drunk more than the other people. I was a guest too, someone's guest. After we had passed the time at the Club joking and laughing, playing and listening . . . at that time there was no radio, we used to listen to the gramophone—records of Kawés and Mullah Kerim, they were Kurdish, and records of Um Kalsum and Abdulwehab we used to listen to—until we went back (home).

180. My head was aching a little too. I knocked at the door. It was summer too, and we had to sleep on the roof—we slept on the roof. I went up the ladder, upstairs. From the ladder I had to go across a wall to the place where I was to sleep. Moreover, the wall overlooked the street. I went from there to there, my leg slipped and I fell down into the street again. When I fell down into the street again I was obliged to knock on the door again. When I knocked on the door again the household, the host, said, 'What is it?' I said, 'Really, it's only me.' He said, 'How can it be you? Just now at the door I. . . .' I said, 'Really, it is only me, if you'll believe me. It's me and I've fallen down, but nothing has happened to me. Open the door for me.' They opened the door for me and they began to laugh and they were very pleased that nothing had happened to me. Then I went back, carefully, properly, I went back to my bed and went to sleep. In the morning when I went I told this to my friends and they began to laugh.

181. A: Tipsiness often does things like that to a person. There's Ahmed, who works in the government offices now, he's very funny. Now formerly he used to drink a lot. One day he drank a lot and at night it got very late and he went home. He saw that previously their wall, the garden wall, had all collapsed but their gate was still shut. It was late at night too, and it was raining on

taqtaq la dargāka adāt, jwābī nādanawa. jārēkī tir dīsānawa lēy adātawa ba qāimī, ba tūfaī. dāyk ū bāwka pīra faqīrakay haī asīn, alēn, 'awa kēya?' kuḫa alē, 'minim, lēm bikanawa.' alēn, 'ahmad, tōy?' alē, 'balē.' alēn, 'mirdūt mirē, xō diwārakān hamū rūxāwa w hīč ḫasār nīa, bō čī law lāwa nāēyta žūrē?' alē, 'mirdūtān mirē, ba xwā karin ēwa. natānbīstuwa la qur'anā afarmē: *wadxulu-lb^uyūta min abwābīhā?*'

182. Dūbāra la bābat sarxōšīawa; lam rōžānaā la yazatayakī bayāā xonimawa, alē dū ḫafīq ba yakawa haī asīn, ačīn bō šonēk, axōnawa hatā tawāw sarxōš abīn. la pāšā bīrsīyān abē, alē, 'bā bičīn pēčka bixōyn.' ačīn bō dūkānēk, mat'amēkī pēčka, lōqanta ya'nī, ka pēčka bixōn. kābrā ē, alē, 'ba xwā, namānmāwa.' yakēkyān ba ḫafīqakay alē, 'ba xwā, min bīrsīma. mādām mini hēnāwa bō ēra, hīčīš nīa biyxōm, min gočkat axōm.' awīš wā azānē gāltay lagālā akā, alē, 'farmū.' sarī xōy bō fā agirē w goy axāta bardamī. awīš nākāta nāmardī, qapāl akā la goyā w aypīčīfē w ayxwā.

183. Kābrāš, faqīra, ka tamāšā akā wā goy bīrāwa baw šawa haī as'tē, ačē bō pōlīsxāna, šikātī la sar . . . šikāt la ḫafīqakay akāt. bō bayānī ka ēnawa hōš xōyān tamāšā akan, am šita ka agar 'araq nabwāya w sarxōšī nabwāya ba hīč naw'ēk ama rūy naadā. itir wā dar akawē awa abē ba darsē bōyān ka jārēkī tir baw naw'a naxōnawa ka xōyān wā lē bikan.

184. B: Dyāra dāwā la minīš akay ka ḫakāyatēki bō bigērimawa. ba xwā, ḫakāyatēki wā rāst ū wāqī'im la bīr nīa, faqat ḫakāyatēki bō agērimawa w wā bizānim minīš xonuwmatawa, ḫaṇja haī bas'rābē. alēn dū kābrā sarxōš abīn hardūkyān, balām zōr axōnawa, awaṇja axōnawa ka la nāw jādaā ba yaktirīā, am bam lāya, aw baw lāya, hatā xalqīš nānāsin—ēn, hīn abīnin, māṇ abīnin. ka māṇ abīnin am bawī tiryān alē, alē, 'ama rōža.' awī tir alē, 'ba xwā, wā bizānim māṇa.' awīš alē, 'na', tō sarxōšī. min wā azānim ama rōža, māṇ nīa.' awīš alē, 'na wallā, māṇa, rōž nīa.'

185. Lēyān abē ba šar ū damaqālī, waxta la yaktirī bīdan. kābrāyakī ka law lāwa ēt, wā bizānim awīš sarxōš abē, pēy alēn,

him. He knocked on the gate but they didn't answer him. Once again he knocked loudly, angrily. His poor old mother and father got up and said, 'Who is it?' The lad said, 'It's me, open up for me.' They said, 'Is it you, Ahmed?' He said, 'Yes.' They said, 'Curse you,¹ all the walls have collapsed and there's no garden wall at all, why can't you come in that way?' He said, 'Curse you, you really are asses. Haven't you heard that it says in the Koran, "and enter the houses by their doors"?'²

182. Again about tipsiness. Recently I read in a Baghdad newspaper, it said that two friends set off together and went to some place and drank until they were completely tipsy. Afterwards they became hungry and (one of them) said, 'Let's go and eat some (sheep's) trotters.' They went to a shop, an eating-house for trotters, a restaurant in other words, to eat trotters. The fellow came along and said, 'Really, we have none left.' One of them said to his friend, 'I really am hungry. Since you've brought me here and there's nothing for me to eat I shall eat your ear.' He thought that he was joking with him and said, 'Pray do.' He held his head forward for him and put his ear in front of him. The other one made no bones about it¹ but snapped at his ear and severed it and ate it.

183. When the poor fellow saw that his ear had been cut off he got up, at that time of night, and went to the police station and made a complaint about him, about his friend. Towards morning, when they sobered down, they realized that if it hadn't been for arrack and tipsiness this thing could never have happened on any account. So it turned out to be a lesson for them, that another time they shouldn't drink in such a way as to do this to themselves.

184. B: Obviously you want me to tell you a story too. Well, I can't remember an actual true story such as that, but I'll tell you a story and I imagine I've read it, it's probably made up. They say that two fellows both got drunk, but they really drank a lot, so much that they were coming along the road with one another, one on this side, one on that side, and couldn't even recognize people—then they saw the thingummy, the moon. When they saw the moon one said to the other, 'This is the sun.' The other one said, 'Well, I think it's the moon.' So he said, 'No you're drunk. I think this is the sun, not the moon.' The other said, 'No indeed, it's the moon, not the sun.'

185. It turned into a quarrel and a fight and they were about to hit one another. Another fellow came along from the other

alên, 'kâbrâ, wara, ba ĕma bilê ama mîja yâ rîza?' alê, 'ba xwâ, minîş wakû ĕwa yarîbim, xalqî am şara nîm, nîzânîm ama mîja yâ rîza.' minîş am hikâyatî sarxîşa azânîm, jâ nîzânîm wîqî'aya yîxûd xî-hal-basta.

186. Hikâyatî dî şeti bî bikam. alên la şetxânayakâ dî şet abê, am şetâna la şetakânî tir nextêk bâştir abin, 'aqîyân. amâna jêgâyakî bâşyân bî dâ anên, faqat am dî şeta ayânawê bîzmîrê dâ kutin. bîzmîraka, yakêkyân, şetaka ayawê dîy. kutê faqat ba sara pînakayâ dîy akutê. lêy adâ, lêy adâ, tabî'î nîçêta nîw dîwîrakawa, nîçaqêta dîwîraka. kîbrîy şetay tirîş alê, 'tî, nîzânî?' ama alê, hîwîr akâ, alê, 'am bîzmîra awînay dirusyân kîrduwa xîrîpyân dirus kîrduwa. la jîyâtî am sara tîz kan sarakay tîryân tîz kîrduwa.' awî tirîş ê, alê, 'â, âxîr bîya ba ĕma alên: şeta. ama am sarayân bîya tîz nakîrduwa, hî am dîwîra nîa, hî dîwîrakay tira. bîyêna, la dîwîrakay tir, lawê bîyçaqêna, zîr bâştir açaqê.' ê, bîzmîrakay lê asênê, aybîta dîwîrakay barîambarî, xêrî xêrî lê adâ, ayçaqênê w la pîşî dast akâ ba pî kanîn, alê, 'çawî lê bî, tî bî-'aqî bîy. amayân hî aw dîwîra nîa, hî dîwîrakay tira.'

187. Rîzê malîy mazbûra qîzêk abîrîzênê wa la nîw rîn sîrî akîtawa, ba dyîrîy dasî aybî bî taymîrî şî. la rîgî zîr îrazîy açêta yakê la *qîçakânî qîzaka, qîçaka axwî. ka agîta xîzmat şî, bîçûkî ba jê aênê wa dyîrîaka pîşkaşî pîşî akâ. şî aîwînê, qîzêkî sîrawkîrîwa balîm fînêkî nîtawîwa. pîşî ba malî alê, 'malî, abînim am qîza qîçêkî nîa.' malîş alê, 'şî, qîzî am wulîtay ĕma hamû yak-qîçîn.' şî hîç dîj nîkî, wî azînê ama maqsay hîna, qîsayaka ka pîlîrêka la xîy bigîrê, çunkê taymîr qîçêkî şîla. la pîş muddatêk agaîrên, tamîşî akî pîlê qîz lawê abê, hamû qîzakân la sar yak qîç fî wastîwîn. malîş qîzakân pîşî nî pîşî adâ wa alê, 'sultînim, tamîşî farmû, am qîzîna gîşt yak-qîçîn. dyîrîakay minîş lam qîzîna bî.' aw hala pîşî bî qîzakân fî awîşênê, awî nîş la haybatî la sar dî qîç aîrîn wa hal ên. pîşî alê, 'bîzîna malî, gîştîyân dî-qîç bîn.' malî alê, 'qurbîn, minîş wahî ba tîfî dîrê bî tî bîwaşênîm tî çwîr qîçît abê!'

direction. I imagine he was drunk too, and they said to him, 'Come here, fellow, tell us whether this is the moon or the sun.' He said, 'Really, I'm a stranger like you. I don't come from this town. I don't know whether this is the moon or the sun.' This 'drunk' story I know, but I don't know whether it's true or made up.

186. I'll tell you the story of the two madmen. They say that there were two madmen in a madhouse, and these madmen were a bit better than the other inmates, their intelligence (that is). They'd given them a good place (to live in) but these two madmen wanted to knock a nail in. One of them, the madman wanted to knock the nail in but he was knocking it in flat end first. He knocked and knocked but naturally it wouldn't go into the wall, wouldn't stick in the wall. The other mad fellow said, 'You, don't you know?' The first one said, shouted and said, 'The people who made this nail made it badly. Instead of making this end sharp they've sharpened the other end.' The other one came and said, 'Ha, so that's why they call us mad. That's why they haven't sharpened this end. It's not for this wall, it's for the other wall. Bring it and fix it in the other wall, it'll go in much better.' He came and took the nail from him and took it to the opposite wall and knocked it in quickly and then he began to laugh and said, 'Did you see? You were stupid. This one didn't belong to that wall, it belonged to the other wall.'

187. One day the famous Mullah (Nasiruddin)¹ was roasting a goose and fried it in fat and took it as a personal gift to King Tamerlane. On the road he had a great longing for one of the legs of the goose, so he ate the leg. When he reached the king's presence he paid homage and offered his gift to the king. The king looked at it (and saw) that it was a fried goose, but with a thigh missing. The king said to the mullah, 'Mullah, I see that this goose has one leg missing.' The mullah said, 'Sire, the geese of this country of ours are all one-legged.' The king said nothing as he thought that he meant thingummy, that it was a taunt at himself, because Tamerlane had one lame leg. After a while they were out walking when he saw a flock of geese and all the geese were standing on one leg. The mullah showed the geese to the king and said, 'Majesty, be so good as to note that all these geese are one-legged. My gift also was one of these geese.' Then the king went for the geese waving his arms and they ran off on two legs and fled in terror. The king said, 'See, Mullah, they were all two-legged.' The mullah said, '(May I be your) sacrifice, if I were to wave a stick at you like that in anger you would have four legs!'



II

WARMĀWA

Wārmāwa is the name of a sub-district (*nāhiya*) of Halebje district (*qazā*), occupying the extreme south-western corner of Suleimaniye province. These texts were all recorded in the village of *Sīāra* (supposedly from **sēdāra* 'three trees', or to give the word its more common meaning, 'gallows'). Siyare is very near to the point where the River Sirwan cuts through the Beranan range of hills at Derbend-i-Khan. (It is nine miles, as the crow flies, from the ruins of the monument set up by the Sasanian King Narseh at Paikuli.) At the beginning of 1955 engineers, surveying the ground for a new road to link Suleimaniye town with the projected Derbend-i-Khan dam, had their camp near the village and it was through their hospitality that I was able to obtain these texts.

The author of the first text, Namiq, tells his own story. Aged about 19 or 20 years, and quite unschooled, he was extremely intelligent and helpful and it was a real pleasure to work with him. Some of the other War. texts were also noted down from the recordings with his help.

The *Shahname* story of 'Bézhin and Manije' was told by an older man. *Awlqādirī Hamī*, 43 years of age, was a carpenter by trade and, having sawn off three of his fingers, was known as *Qāla kōl* 'Blunt (Abdul) Qadir'.

The next two, rather sombre stories of journeys to the 'low country' to get provisions, were told by a 30-year-old villager called Maḥmū. The snatch of nonsense verse, 'The mice', he threw in for good measure.

The last War. text was recorded by the village's comedian, *Tōfiq*. His age was, I imagine, about 40. He plainly liked the word *mumkin* 'possible', which he repeatedly injected into the story at the most unlikely places. Where it detracted from the sense I have excised it. To finish his reel of tape he told another amusing, but quite unprintable, story about 'the wiles of women'.

Žinī lādēi

188. MIN nāwim nāmīqa ka 'amrim īsa nōzda bīst sāla, nōzda sāla. har la hawwalī *kaṛaṭ ka la dāyk būm, la talfī, la pāš awa gaīma šaš ḥaw^t sāl, laḡal fāfiqim, laḡal minālā, minālī fāfiqimā yārīm akird, gamam akird, wa la pāš awa wām lē hāṭ amāwzyā, ačūma lāy kār ū barx. la pāš awa la lāy kār ū barx najātīm bū wahām lē hāṭ būm ba waṛwērkay [wyaṛwyaṛkay] māli xōmān, kāsiḇiy [kāspī] māli xōmim akird.

189. Wa la pāš awa wahām lē hāṭ amtwānī bičīm bō šār ū barka, bō silēmānī, bō karkūk, bō halawja. wa la pāš awa wām lē hāṭ būm ba falā, jūtī māli xōmānim akird wa laḡal fāfiqimā dāim jūtīm akird. laḡal fāfiqī xōmā ka jūtīm akird, waxtē ahātīmō la jūt ačūm bō sayrī am čamāna, ačūm bō fāw bō am sarkažāna. lam sarkažāna fāwīm akird. wā nizikī 'amrim čūa čwārda pānza sāl, amam akird.

190. La pāš ama čūm bō šārazūr. dū sāl la šārazūr būm, warzērīm akird. la pāš warzērī wahām lē hāṭ bānyān kirdim. 'amrim čūa pānza, šānza sāl, wām lē hāṭ bānyān kirdim bō askarī wa la pāš askarī najātīm būḡa, awā xalās būm. īsa wām la māli xōmā, būḡim ba kuṛa muxtār.

* * *

191. Ka waxtē paḷa nādā, hēma jūt akayn ba wuškaward. la pāš wuškaward ka xalās awēt hēma ba taṛakāl jūt akayn. la pāš taṛakāl čī akayn, ka xalās būyn šēf abirīn wa la pāši šēf čī akayn, wardī adaynō. la pāš ward-wa-dān čī akayn, la pāš ward-wa-dān das akayn ba dār ū dasak biṛīn. la pāši dār ū dasak biṛīn čī akayn, hawā hāwīna, kapr akayn. la pāš kapr kirdin čī akayn, wā waxtī dirawī jōya, diraw akayn.

192. La pāši dirawī jō čī akayn, dirawī ganim akayn. la pāši dirawī ganim xalās būyn kēšay akayn. la pāš kēša kirdin čī akayn, aykutīn, tawāw xalās abīn. la pāš xalās būn amjār wuškaward dā ačēnīnō. ama bazmī falā'imāna, awā xalās bū. la pāš xalās-būnmān

Village life

188. My name is Namiq and my age now is nineteen or twenty years —(say) nineteen years. Right from the beginning when I was born, in childhood, after I reached (the age of) six or seven years, I used to play with my friends, with the children, my child friends, and then it so happened that I grew up and went out to the kids and lambs. When I had finished with the kids and lambs it so happened that I became the youngster who helps about the house and I used to work in the home.

189. After that it came about that I could go to the towns, to Suleimaniye, to Kirkuk, to Halebje. And after that it so happened that I became a ploughboy, I used to do our home ploughing and I used always to plough with my friends. When I was ploughing with my friends, and when I came back from ploughing, I used to go to see these streams and I used to go hunting on these hills. I used to hunt in these hills. Thus my age was about fourteen or fifteen years when I used to do this.

190. After this I went to Sharezur. I was in Sharezur for two years as a farm-labourer. After the farmwork it so happened that they called me up. My age reached fifteen or sixteen years and it so happened that they called me up for military service and after my military service I was released and now I am free. Now I am at home and I have become son of the headman.

* * *

191. When the first autumn rain falls,¹ (as you know,) we plough new ('dry') land (and sow it). After ploughing 'dry' land, when it is finished, we plough land to lie fallow for a year.² After that what do we do? When we have finished we plough fallow land (and sow it). And after that what do we do? We turn it over (the seed) again. What do we do after turning it over again? Then we start cutting wood and sticks (for tools). What do we do after cutting wood? Then it is summer and we make bough shelters. After making the arbours what do we do? Then it is time for harvesting the barley, so we reap.

192. After harvesting the barley what do we do? We harvest the wheat. After we have finished harvesting the wheat we carry it and stack it. After stacking it what do we do? We thresh it, and then we have completely finished. After being finished then we sow the

či akayn, hawā sē māṇay pāiza, ačīn bō sar maraza bō diraw kirdin. xarīkīn hara kas la šonī xōmān, xarīkī maraza w zar'at ū pamū ū amāna abīn. wa la pāš ama či akayn, ka xalās būyn tēyna māli xōmān, bō xōmān sē māṇakay zisān dā anīšin, isrāḥat akayn la māli xōmānā, aḥasēynō. alhamdūlilā, la xwāwa zyāya bō guzarānmān, guzarānmān zōr bāša.

193. Kuṛī wāmān tē haḥ akawē ka waxtē ačīn bō rāw, bō am šāxāna, rōžī dū ḥaywān, sē ḥaywān akužīn. awīš isrāḥatēki zōr xōša bō baḍanī ēma ū rā bwārdinēki zōr bāša bō hēma. wa la pāš awa či akayn, la pāš awa dē-wa-dē akayn bō xōmān ba isrāḥat. hamū qawm ū xizmī yakīn am pēnj šaš dē—sīāra w čināra w birkē w 'āzawān ū qāšti w aḥmaḍ birīna. am pēnj šaš dē hamū xizm ū xoši yakīn, wa'zmān zōr xōša. isrāḥatmān haya, zōr bāšīn wa hamūmān wakū pāšā la šonī xōmānā bō xōmān rā abērīn, xōmān, šonī xōmān ba isrāḥat azānīn.

* * *

194. Waxtē ka hēma abīn ba jāyēl, ba harzakārī ka dāwāy žin akayn, ka waxtē xarīkīn kārī xērmān hā ba dasō, žin tērīn, wusūli hēma wahāsāna. ba rōžī čwāršamma w pēnjšamma hēma daṇī qawm ū aqrabāy xōmān akayn, išalā la sar xēr awā šāi akayn. ka waxtē šāi ū zamāwan akayn amrēki zōr xōš rā abērīn, kayfēki zōr xōšmān haya. ka waxtē xalās abīn bar ū dwā, har la pāš čwār māṇ, pēnj māṇ yakēkmān, ba čwāršamma w pēnjšammaya, yakēkmān žin ērīn, zamāwanī zōr xōš akayn, xōš rā-bwārdinēka bō ahlī ēma w bō mawqī' ū šonī ēma, zōr xōš rā abērīn.

195. Ka waxtē dāwāy am žina akayn, waxtē dāwāy am žina akan, ka waxtē ačīn žinmān adanē wa la pāš haftayē malā bāṇ akan, mārāy awīrin. ka malā mārāy birī širwāwīrī akan, bizānin širwāmān čanē lē asēnin. ama hamūy wusūl ū rasmī ahlī dēy sīāray ēmaya. wusūlmān wahāya la nāw xōmānā. la pāš awa ka žinyān dāynē ačīn jili bō kiṛīn la silēmānī, jili bō ērīn. la pāši awa ka hātīnō zamāwanī akayn. wusūli zamāwanmān, daṇī āwāiakamān akayn wa la pāš awa

'dry' land again. This is the manner of our husbandry, and it is finished. After we have finished what do we do? It is the three months of autumn, we go to the rice patches to harvest. We are all busy on our own land with the rice patches and crops and cotton and so on. And after this what do we do? When we have finished we come home and settle down for the three months of winter, and rest and relax in our homes. Praise be to God, there is an abundance from God for our sustenance and we live very well.

193. (Sometimes) such a lad appears among us that when we go hunting to these hills we kill two or three animals a day. That too is a very pleasant recreation for our bodies and a fine pastime for us. And after that what do we do? After that we go from village to village as a recreation for ourselves. (In) these five or six villages we are all related—Siyare and Chinare and Birké and Azeban and Qashti and Ahmed Birinde. (In) these five or six villages we are all related and we have a very good time. We have our recreations and we are very well off and we all pass our time like kings in our own place and we consider ourselves and our homes comfortable.

* * *

194. When we become youths, as young men when we ask for a woman's hand, when we are busy with the marriage arrangements,¹ and we take a wife, our custom is thus. On a Wednesday or a Thursday we invite our family and relations and, God willing, we dance for the occasion. When we have this dancing and celebration we have a fine time and much rejoicing. When we have finished, then after four or five months, more or less, one of us takes a wife, on a Wednesday or Thursday, and we have a fine feast and it is a pleasant occasion for our people and for our region and we pass the time very happily.

195. When we ask for this woman's hand—when they ask for this woman's hand, when they go, they give us the woman and after a week they summon a mullah and arrange the marriage contract. When the mullah has arranged the marriage contract they decide the bride-price, to see how much bride-price they will take from us. This is all the custom and practice of the people of our village of Siyare. Our custom is thus among ourselves. After they have given us the woman we go to buy her clothes in Suleimaniye, we bring clothes for her. After we have returned we hold a celebration for her. The custom of our celebrations—we invite our village

wa bayāniā halpaṛkē akayn. la pāš halpaṛkē imjār tēyn, das akirē ba nān xwārdin wa la pāš nān xwārdin amjār ačīn, būk swār akan, aywan bō māli zāwā wa la pāš awa itir xalās bū.

196. Ka mālēkmān minālī abē hēma wusūlmān wāya ēškī *ērīn [adērīn], wakū aw ēškay ērīn pēy ēžīn gozawān. har mālē la māli xōmān maṛēk awayn, ačīna māli ama. čī akayn, gozawānī akayn. wusūlmān wāya kullī mālēkmān law . . . panjā šast māl wīn . . . aw dē, awē bičīn, wusūlmān wāya bičīn la xōšīy aw minālō, ba sarkēšīy aw māla bikayn. la bar čī ačīn, la bar xōši w žiānī aw māla awē bičīn, la bar xōšīy aw māla bičīna lāy aw mināla. ka waxtē aw minālay bū čī akā, zamāwan akā la dwāiā, la xōšiā zamāwan akā. harčīyakiši ka kiči awē hič kas ba mālyān nāčē, gōy nādanē.

197. Waxtē yakēkmān ka akawēta hilākat, ka kawta hilākat ahli āwāiakamān hamū yaka-yaka w dwān dwān ū čwār čwār ačīna mālakay. la bar čī ačīn, la bar xātiri aw āzārdāray ka zōrī pē xōša w sāhēwī aw āzārdāra zōrī pē xōša, la bar awa ačīn xwāyš pēy xōša. ka waxtē kawta hilākat, hilākatēki zōr *saxt, čī akayn, aw malā čī akā, bāṇ akayna aw malā yāsini bixōnē. la pāši aw yāsīn xwandina agar najāti biwē [būē] xwā fahmī xēri lē akā, xās abētō.

198. Agar xāsīš nabūō, awā 'amri dirēž bō jamā'ati hāzirīmān wa jē ēlē. wa la pāš awa čī akayn, xalqī ahli āwāimān dū gawramān bāṇwāz akā, ačīn bardī bō ērīn wa bāqīšmān ačīn, qabrī bō akanin. wa la pāš awa čī akan, ka waxtē aw janāzayān našōrd, aywan, taslīmī akan. la pāš taslīm kirdin malākamān talqīnī akā w wa jamā'ati islām, ahli dēkamān, wa jārē fātīhay bō dā aḍan ū agaṛēna dwāō wa la pāš awa ba fōžī dwāiṇiā tā'zēy bō dā anēn hatā da dwāṇza šaw.

* * *

199. Wa la šōnī ēma, dēy siāra, yakēkyān xōm, min jārē milki xōmāna, hāzirīa, wā wa dasmānō. wa bāqīmān, nīwamān hamūy milki xōyati, hič kas nātwanē ziīm ū zōrmān lē bikā. wa maxsaḍ

and then throughout the morning we have a round-dance. Then, after the round-dance, the eating begins and after the eating then they go and mount the bride and take her to the bridegroom's home and after that it is finished.

196. When one of our families has a child it is our custom to stand guard over it,¹ and when we stand guard in that way we call it 'gozewan.'² Each one of our families, we take a sheep and go to the house of this one. What do we do? We make a 'gozewan' for him. It is our custom, each of our families in the . . . we are fifty or sixty families . . . (in) the village, we must go, it is our custom to go, rejoicing for that child, to visit that family. What do we go for? We must go for the joy and the (new) life in that family, for the joy of that family we go to that child. When (the father) has that child what does he do? He holds a celebration afterwards, he celebrates for joy. Whenever anyone has a daughter, however, nobody goes to their house, they take no notice.

197. When one of us falls ill, when he has fallen ill all the people of our village go to his house by ones and twos and fours. Why do they go? For the sake of the sick man, because it pleases him greatly and it pleases the one responsible for the sick man, and we go because it is pleasing to God also. When he has fallen ill (with) a very severe illness, what do we do? What does the mullah do? We summon the mullah to recite the Yasin¹ for him. After that recital of the Yasin, if he should be delivered (from sickness) then God has mercy on him and he recovers.

198. If he does not recover then he passes away.¹ And after that what do we do? The people of our village summon two big men from among us and we go and bring stones for him, and the rest of us—they go and dig a grave for him. And after that what do they do? After they have washed the corpse, (as you know,) they take it and commit it (to the grave). After the committal our mullah prays for the dead man and with the faithful congregation, the people of our village, (all) together recite a Fatiha¹ for him and then return (home), and after that, on the next day, they hold a period of mourning for him for ten or twelve nights.

* * *

199. In our place, the village of Siyare—I am one of them myself—at the moment the property is our own, in our own hands. And as for the rest of us, half of us all have their own property, nobody can

čia, la bar awa ka milkî xômāna w hî bāwbāpîra gawramāna. wa har kasêkîšmān *zawîni [zabîni] nawê biykêlê kasî tirmān haya la āwāiakā—pyāwêkî wakû āwrahmānî mahmû haya, zawîy haya, yakêkî wakû hamađamîni fatāh haya, zawîy haya—wa zalāmî sâhêwî jûtakānî tir ačina lāy, tašabûsî pê akan, ayāndanê, ayānkêlin.

200. Wa bāqîšî harçî *zawîni [zamîni] das nakawê w naywê ačina sar sinûrî bîrkê w çināra, zawî akêlin. wa 'arzî har kasêk bikêlin, hî kasêkî wakû šex řazā bikêlin. wa la pāšî awa zakātî adanê, la bēhî 'arzakā yān zakātî adanê yān pyāwatiyān bōy haya. wa šonêkî wakû kani čarmûy āwraqādirî mihamma bağîš, milkî mihamma bağa wa falā'akānî hamûy aykêlin wa zakāt û tāpōy adanê. har kasêkîšyān ka *zawîni xōyānî biwê jiftî bō řā akêšin, gөлêkî nādanê wa wāsita čia, 'arz û āwî bāwbāpîrî xōyāna. wa agar aw bağzāđayša lam waxtā bāš wê la nāw miskēnā ama zōr bāša, agar xirāwiš wê hič miskēnê ba dasiō řāzî nīa w jê êlê, açê la šonê tir, milkî bağzāđay tir akêlê.

* * *

201. Awā hēma sê kas řaw akayn la mawqî'êk û šonêkî zōr xōšā, wā xarîkîn řaw akayn. bałê, awā haywānêkim kušt, ka waxtê haywānakam kušt dām ba kōlî zalāmê la řafîqakānimā, birdî la sar āwêkî xōš la šonêkî xōšā, amānawê das bikayn wa isrāhat kirdin wa mawqîhêkmān bō aw dyārî kirdiğa, bičêta sar aw mawqîha, dā binîšê wa hatā emayš ačina sar aw mawqîha. tasādûf wā řê kaw^t la dwāy aw sê haywānî tirmān kušt, wā bû ba čwār haywān, birdmāna sar aw āw û mawqîha.

202. Ka čūyna sar aw āw û mawqîha, dā ništîn, isrāhatmān kird ba hawasî xōmān wa la pāš isrāhat kirdin haywānakamān hał girt, nārdmānō. la māł hēsirêkyān hāwird, haywānakānyān lē nīa. wa la pāš awa řōž la pāš nīmařō, hēmayš bō xōmān gařyāyn bō šāxawa w řāmān abwārd, hatā damî 'asr û xōrāwā řāmān bwārd, řēmān kaw^t la tāšêkî zōr nāřahat. harčanmān kird baynêk māynō, řēmān naw, xalās nabūyn.

203. Waxtê ka gařyāynō xalās nabūyn, šawmān ba sarā hāt, kawtîna nāřahatî. la pāš aw nāřahatîa la āwāiō hātin ba dwāmānā.

oppress or coerce us. And what is (my) meaning? Because it is our own property and that of our ancestors. And whoever of us has no land to plough, there are others of us in the village—a man like Abdurrahman Mahmud, he has land, and one like Hamed-Emin Fettah, he has land—and the other men who own a plough and pair (of oxen) go to them and importune them (until) they give them land to plough.

200. And as for the rest, whoever do not obtain any land, they go to the boundary of Birké and Chinare and plough land. And whose-ever land they may plough, (say) they plough that of someone like Sheikh Riza, afterwards they give him a tithe—as payment for the land they either give him a tithe or repay him by service. But a place like Kani Chermu of Abdulqadir Muhammed Beg is the property of Muhammed Beg and his peasants plough it all and give him a tithe and rent. But whoever of them have their own land, they blow him (the Beg) a raspberry, and not a whit¹ do they give him. And for what reason? Because the land and the water is that of their ancestors. And if the Begzade is good to the peasants at this time so much the better, but if he is bad no peasant is satisfied at his hands and he leaves and goes to another place and ploughs the land of another Begzade.

* * *

201. Well, there were three of us out hunting in a very pleasant place, busy hunting. Yes, and I killed an animal, and when I killed this animal I loaded it on the back of one of my friends and he took it to a pleasant stream in a nice place—we wanted to take a rest and we had pointed out a place for that—he should go to that place and sit (and wait) until we too should go that to place. By chance it so happened that after that we killed another three animals, making four animals in all, and took them to that stream and that place.

202. When we went to that stream and that place and sat down we rested to our (hearts') content and after resting we took up the animal(s) and sent them back. They brought a mule from home and put the animals on it. And after that it was afternoon, we went back to the hills and passed the time until evening and sunset, then our way led us to a very difficult cliff. Do as we might we were held up, we had no way (out) and we did not get away.

203. When we returned we did not get away and night fell upon us and we got into difficulties. After that trouble they came after

ka waxtê hâtin wa dwāmānā wutyān, 'bō wātān ba sar hāt, bō kawtina īsa?' wutmān, 'balē, šonmān kawta saxtēki wakū hawāsālēr, fēgāmān naw bigařeyna dwāō, šonakamān zōr saxt ū nārahāt-ū. balē, awā šawīšmān wa sarā hāt, wāmān bō rē kawt.'*

* * *

204. Waxtē ka quram dar čū xōm ū birā gawrakam, ka quram dar čū min la pēši awā, mānjē la pēš aw bānyān kirdim. wa la pāš awa awīšyān bān kird wa hardūkmān ka čūyna lāy faisi tajnī—faisi tajnī hāta 'āzabān—wa lawē, ka řasmyān girtin, wutyān, 'balē, itir ama nāwī askarītāna hātiğatō.' balē, bāša, nāwī askarīmān hātiğatō. hēma dū birā čōn hardūkmān ba jārē bigirēyn, bimānkan ba askar? wutyān, 'nākirē, hardūktān nākirēn ba askar. yakēktān akirēn ba askar, yakēktān adirēnō ba bāwktān.' wa la pāš awa nārdinyānō hatākū šaš mān.

205. La pāši šaš mān la qaliĵaō, la naĥyay wārmāwa, markazi qaliĵa, bānyān kirdin, wutyān, 'awē hašt nō rōži tir bičin bō halawĵa wa la yaki mānjī ĥawtā bičin bō halawĵa.' ka čūyn bō halawĵa, čūyna halawĵa lāy faisi tajnī, čōnī jwāw dāyn, birdinyān, faĥsyān kirdin. la pāš fa's kirdin yaki sē řasmyān pē girtin. la pāš awa ka yaki sē řasmyān pē girtin, lawawdwā ta'jilyān kirdin hatā dū sālī tir.

206. La pāš dū sālawdwā ham bānyān kirdim la naĥyay wārmāwa - - - ū nārdimyānō bō lāy fais tajnī bō halabĵa. wa la pāš awa iznī dām, wutī, 'awē birōy,'—la rōži pēnjšammū iznī dām—'awē rōži šammū la māli xōtān birōy bō silēmānī, rōži yakšamma la tajnīy silēmānī hāzir bi.' wa rōži yakšamma la tajnīy silēmānī qāfyān kirdim, kirdimyān ba askar, ba dāyīlī fawjī tadrībyān kirdim wa tā'inyāna sar fasili hašt xistim. šaw la fasili hašt būm, ĥatā baynē da pānza bīst šaw.

207. La pāš da šaw, pānza bīst šaw naxōšīnēkim girt. la pāš naxōšīnaka inĵazay da šawyān dāmē, hātimō wa la pāš awa rōimō, čūmō bō silēmānī bō fawjī tadrīb. la pāš awa yānza šaw la fawjī tadrīb māmō wa la pāš awa bāwkim wutī, 'baġali bō adam.' ka aw

us from the village. When they came after us they said, 'How did this befall you? Why did you let this happen?' We said, 'Well, we chanced to come to a difficult place, like Hewaselér,¹ and there was no way for us to get back and the place we were in was very difficult and unpleasant. Yes, and then night fell upon us and this happened to us.'

* * *

204. When my number came up¹—myself and my elder brother—when my number came up they called me up a month before him. And after that they called him up too, and when we both went to the recruiting officer—the recruiting officer came to Azeban—and there, when they took our photos, they said, 'Well, here are your names come up for military service.' Yes, all right, our names have come up for military service. How can we two brothers both be taken at the same time, to make us soldiers? They said, 'It cannot be done. Both of you cannot be made soldiers. One of you will be made a soldier, and one of you will be given back to your father.' And after that they sent us back for six months.

205. After six months they called us up from Qaliye, the headquarters of the sub-district of Warmawe, and said, 'After another eight or nine days you must go to Halebje and you must go there on the 1st of the seventh month.' When we went to Halebje, we went to the recruiting officer at Halebje, as he had told us, and they took us and (medically) examined us. After the examination they took three photos of us each. After they had taken three photos of us each, thereafter they deferred us for another two years.

206. After two years they again called me up from the sub-district of Warmawe and sent me back to the recruiting officer at Halebje. And after that he dismissed me and said, 'You must go,'—he dismissed me on the Thursday—'on Saturday you must go from your home to Suleimaniye and be present at the Recruiting Office in Suleimaniye on Sunday.' And on Sunday they enrolled me¹ at the Recruiting Office in Suleimaniye, made me a soldier, entered me in the Training Battalion and posted me to 8 Platoon. I was quartered in 8 Platoon for a period of ten, fifteen, twenty nights.

207. After ten nights, fifteen or twenty nights, I fell ill. After the illness they gave me ten nights' leave, I came back (home) and after that I went back to Suleimaniye to the Training Battalion. After that I was in the Training Battalion for eleven days and then my father said, 'I shall buy you out.'¹ When he said, 'I shall buy you

wutî, 'baḡali bō adam,' minîş wutim, 'qabûlim nîa baḡalim bō biday.' wutî, 'nâkirê, awê baḡali bō bidam.' wutim, 'batê,' la lāy aw, 'baḡalim bō bida.' ka la pāş awîş xōm naqlî fawjî tînî kird la karkûk—fawjî tînî, liwā fābah kird la karkûk wa la pāş awa sê mājakam askarî la karkûk tawāw kird. la pāşî sê mājaka badalim dā, taskaram war girt û hâtimō. xalās.

Bêžin û Manîja

208. MAMLAKEATÊ haya pêy alên mamlakata jâw. mamlakataka barâz zôr tîrê ba başar û ba falâ'at û ba kasâbat û hamû san'âtêkyân das akâ ba xwârdinî. alên, 'êma har wā çaka biçîn bō lāy tîrâb, bō lāy kay kâūs şā, başkam am dardamân darmân bikā.' ha! asin, çan fîşsipîyakyân, açin bō lāy kay kâūs şā.

209. Ka açin kay kâūs şâyş dûrbînçiyakî haya, gurgînî nâwa, gurgîn wā ba sar bālxāna w ḡasāra tamāşā akā, êžê, 'ay şāhim, bāzê xalqān hâtin, sar ba xākawa w ba bālî basta w ḡasra'nākawa, hamû xōyān girtiḡa la quî.' āy, ka açina barō, açina xizmatî şā, êžin, 'ay pāşā,

ba dastî xûgān zôr zôr zabûnîn,
jê milki tûrān ḡawālay tûnîn.
umêdmān ba tō, ay şây sâḡheb *tāj,
çarmān nāçāra, bimānka 'ilāj.'

210. Kay kâūs şâyş lawyā alê, 'kê atwānê biçê bō am harakata w bō am wa'ziata, da'bi bikā, la sar amāna çiy awê min la dinyā aydamê.' bêžin alê, 'batê, min.' 'umrî ḡaw' sāl awê, bêžin. la pāşanā fōsam, ka lawê xālōyasi, fōsamî zāl, şaqāzilêkî lê aḡā, alê, 'hatîwî nafām, tō ba şān û bāhūy xōtā aparmūytō wa yā xud ba xaznay zōrî şā, ba tamāḡî xazna akawî?'

211. Awîş lawyā tin awê, alê, 'ay pāşām,

ba qisay giw dîl madarō ba tarj,
sipām bō fêk bixa w min açim bō jarj.'

ha! asê, alê,

awana nûsîn hōrdû ba 'ām
qāxaz namanin û qalam bû tamām.
dāyān la dahōl, hōrdû xurōşā,
la nālay aspān sarzamîn jōşā.

out,' I, for my part, said, 'I will not let you buy me out.' He said, 'It cannot be (otherwise), I must buy you out.' I said, 'Yes,' to him (to please him), 'buy me out.' Then I got myself transferred to the 2nd Battalion at Kirkuk—2nd Battalion, 4th Brigade—and then I completed (my) three months' military service at Kirkuk. After the three months I bought myself out, took my discharge certificate, and came back home. That is all.

Bézhin and Manije

208. ONCE there was a country called the country of Jao.¹ In this country the boars were destroying the people and the husbandry and the trade and beginning to devour all their works. They said, 'It were best for us to go to Tirab, to Kei Kaus Shah,² perhaps he may remedy this our affliction.' Some of their elders rose and went to Kei Kaus Shah.

209. Kei Kaus Shah had a look-out¹ called Gurgin. When they came Gurgin was on the balcony and the wall watching and he said, 'Majesty, some people have come with dust on their heads, downcast² and woebegone, and they have all covered themselves with mud.' When they went before the king they said, 'O king,

We are greatly oppressed by the hogs.

We (in) the country of Turan have been cast into a wilderness (?).

Our hope lies in you, O noble king,

We have no (other) remedy, do you help us.'³

210. Kei Kaus Shah there and then said, 'Whoever can go for this affair and settle it, for the sake of these people I shall give him whatever in the world he wishes.' Bézhin¹ said, 'Yes, I (can).'

Bézhin was seven years of age. Then and there Rostam, son of Zal, who was his uncle, gave him a slap and said, 'Ignorant child,² do you trust in your own strength, or are you covetous of the king's great treasure?'

211. Then (Bézhin) became angry and said, 'Sire,

Do not upset yourself with the words of Giw,

Make an army ready for me and I shall go to do battle.'

(The poet) says,

'They wrote so much for general mobilization

That no paper remained and the pens ran out (?).

They beat the drums and the army raised a shout,

The very earth boiled from the shoes of the horses.'

ha! sãn ba sipã w ba laškirêkî zôrô w gurgînîš, ka durbînçiy kay kâūs šāya, laga! xwayānā birdyān ka āyakū bēžin mināla, nafāma, bō muhāfazay harakatî bēžin, ka wā gurgînî lēlā bē, pyāwêkî dinyādiwa w āqîla.

212. Ha! sãn, çûn, gaîština mawqî'aka. la mawqî'aka ka dā niştin pēy wut . . . la daštêkî wāā çadiryān ha! dā, wutî, 'tō bēra šonî am barāzāna, pēšanîm bîda, bizānîn koya.' awîš ha! girtin, laškirakay bird, xwayān xēmayān ha! dā la daštakā. laškirakay bird, rūy kirda bēša, wutî, 'ay šāhim,

ay bēšay 'azîm, sanî waxtî sār,
dāim tyā kawtiğîn hazār dar hazār.'

213. Kātē awîš ha! sã, barğêkî zirêliy pōšã w kirdia bar xōy ũ rūy kirda wēšaka bō kuştinî barāzakān. yakānaya jyā bû lēyān, lûtêkî dā la bēžin. ka lûtêkî dā la bēžin, bēžin wāy azānî yakānaka aykužē. ka diqatî kird wakū zalāmêkî zôr ba-harakat çolaka pāsārya biğirē wā sarî wa alqay zirē w hînakay, ba lāšay gîrsyā w dasî kird ba palafîrē, hiçi pē nakiryā. barāzaka wa-harakat bû. awîš wutî, 'mādamakū ēwa ama harakat ũ jûrhattāna hatā yakêktān la mamlakata jāwā bimēnin min am mamlakata jē nāçlim [nāyalim] ũ das akam ba kuştintān.'

214. Aw rōža tēyān kaw^t, çwār sa^d w haftā yakānay lē kuştin, nērakānyān. la pāš aw çwār sa^d w haftā awānay tiriš, firay tir, hînî wurd ũ hînî anwā'î tiri kuşt. ēwāra gurgîn wutî, 'min har wā čāka. harçi dāyray kay kâūs šā hiçi naytwānî biçē, am harba bikā. am minālî šaš sālā ka hāt ũ am harakatay kird, ka mādam wā bû ēma haftā w awana pālāwānî kuştin. çan wazîr ũ nāib ũ wakîl ũ wukalā, ēma hamū nān-bîryā awîn, tanyā am šaxsay basa. har wā čāka biyfawtēnim.'

215. Ha! sã, çû, sūrati manîjay kiçi šāy afrāsyāwî pē bû, wakū isay xōmān šaw ka hātina çadirakaō sūrati manîjay pēšan dā w wutî, 'hunar nîa kuştinî barāz, hunar amaya tō sāhēbî amam bō payā bikay.' awîš ha! sã, ka çawî kaw^t ba sūrataka ānan bēhōš kaw^t, bēžin. ka bēhōš kaw^t wastî ba sar bārgîrêkā w birdî la ma'iyatî [ma'eti] šāy afrāsyāwî turk, la šārā lawē birkî dā.

They rose with a great army and they took Gurgin, who was Kei Kaus Shah's look-out, with them also, because Bézhin was a child and ignorant, so that Gurgin, a wise and experienced man, would be with him to supervise Bézhin's actions.

212. They rose and went and reached the place. When they settled in the place—they pitched their tents in a plain like this—he said, 'Come to the place of these hogs, show me, let us discover where they are.' He took them up, took the army, and they pitched their tents in the plain. He took the army and went towards the forest and said, 'Sire,

This great forest, rock of the cold age (?)

They have constantly gone into it in thousands.'

213. When he too rose he put on a suit of armour and set out for the forest to kill the boars. One boar detached itself from (the others) and struck at Bézhin with its snout. When it struck at him with its snout Bézhin thought that the boar would kill him. When he looked, like a very powerful man catching a sparrow, its head caught in the rings of his armour and thingummy, his body, and it began to struggle, but it could do nothing. The boar was powerful. He, for his part, said, 'Since you have so much strength and daring, I shall not leave this country so long as one of you remains in the country of Jao and I shall set about killing you.'

214. That day he fell upon them and killed four hundred and seventy boars, male ones. After those four hundred and seventy he killed many others, small ones and other kinds. In the evening Gurgin said, 'This would be best for me. Of all Kei Kaus Shah's retinue no one was able to go and fight this battle. This six-year-old boy who has come and done this deed—since he has done this he has destroyed us seventy-odd champions. As many viziers and deputies (as there are), we shall all lose our livelihood, and this person alone will be enough for (the king). It would be best for us to destroy him.'

215. He rose and went, and he had a picture of Manije, the daughter of Shah Afrasyab, with him, and at night when they came to the tent, as we are now, he showed him the picture of Manije and said, 'There is no virtue in killing boars but, if you were to produce the original of this for me, there would be virtue in that.' Bézhin rose and when he beheld the picture he immediately fell unconscious. When he fell unconscious (Gurgin) tied him on to a pack-horse and took him into the territory of Shah Afrasyab the Turk and chucked him down in the town there.

216. Ka la šārā birkī dā tasāduf sar hawz ū āw ū gulbāxī manījay kiči šā afrāsyāwī kird. la pāš awa manījay kiči šā afrāsyāw bayānī ka rōž bū kārakarēkī nārd, čū āwī bō bēre, das ū damī bišōrē. kātē ka dīqatī kird jwānēkī zōr 'ajāib, zōr lāiq la sar am hawz ū gul ū gulzāra kawtiğa. kārakar la bar jwānī ū nizāfat ū puxtīy aw kuḥa, la bar širīnīy aw kuḥa hič rēy dāgīr nakird biḥwātō, lawē awiṣ bēhōš kaw^t.

217. Yakē tirī nārd ba dwā, awiṣ har hākazā, har bēhōš kaw^t lawē, tā žinēkī nārd wa dwāyā. žinaka jwān- 'umr nabū, kāmīl bū, aw dilī kamtir bū. haḥ sā, āwī bird ū gaḥāyāō, čū bō lāy manīja. awiṣ ta'xīr bū, la waxtī xōyā naḥōištō. wutī, 'hay wahā-wahā-lē-kirāw, bō čī diran hātītō?' wutī, 'ay xānim, wā lawē

yakēk kawtiğa la bin rēhānay paldēz,
rēhānay paldēzī birdiğa la bēz.'

218. Amjār manīja xōy haḥ sā ka am šōrat ū nāwī bīst, am kārakarāna bayānyān kird bam kuḥaō, xōy haḥ sā, hāt bō sar hawzaka. ka dīqatī kuḥakay kird ū jwānīy kuḥakay kird hākazā xōyši wakū awān mīqdārē bēhōš kaw^t. la pāš bēhōši amjār ka hōši hātō wutī, 'xānaxirāw, xwā biḡgirē! tō čōn twāniḡta, hātī ba sar xāki bāwki minā ū hātita sar hawzi min? šā afrāsyāw pēt bizānē bayānī palpalit akā.'

219. Awiṣ pēy wut, 'agar asp ū čakim abū ba lāō, gunī bārgīrakam šāy afrāsyāw, faqaṭ bilēm čī? isa hič silāhēkim pē nīa, miniš bē-dasalātīm wakū tō.' haḥ sā, birdīa hōdakay xōy wa najārī hāwird, la nāw hōdakay xōyā sanūqēkī dirus kird, la nāwō kililī haḥ agirē w dā axiryā. hatā čil šaw ba šaw ba yakō būn ū ba rōž ačūna nāw sanūqakaō w qifli la xōy dā axist. pāš čil šaw muxtārī miḡalaka pēy zānīn.

220. Ka muxtārī miḡalaka pēy zānīn čū, xabarī dā wa šāy afrāsyāw. ka xabarī dā ba šā afrāsyāw, šā afrāsyāw birāzāyaki bū, garšyāwzīnī nāw-ū. haḥ sā, čū, nārdī, garšyāwzīniš ba tamāy manīja bū. aw nayēlā, manīja šūy pē naakird ū šā afrāsyāw xōy

216. When he chucked him down in the town he chanced on the pool and garden of Manije, daughter of Shah Afrasyab. After that, in the morning, when day broke, Manije, daughter of Shah Afrasyab, sent a maidservant (who) went to fetch her some water to wash her hands and face. When she looked (she saw that) a most extraordinarily handsome young man had fallen by that pool and flower-garden. Because of the beauty and cleanliness and maturity and sweetness of that boy the maidservant could command no way of returning, she too fell senseless there.

217. (Manije) sent another after her and she fell senseless there in just the same way, so she sent a woman after them. The woman was not young, but mature and less susceptible. She rose and took the water and went back to Manije. Even she was delayed and did not go back in the right time. (Manije) said, 'Trollop,¹ why are you late coming back?' She said, 'O madam,

There is one lying there among the sweet herbs of the garden, (Who) has put them all to shame (?)'

218. This time Manije herself rose, when she heard this reputation which the maidservants related of this boy, she herself rose and came to the pool. When she looked at the boy and (saw) his beauty she too fell senseless for a while, just as they had. Then, when she recovered her senses, she said, 'Wretch, may God take you. How could you, how did you come to my father's country and to my pool? If Shah Afrasyab finds out about you in the morning he will chop you up.'

219. He said to her, 'If I had a horse and arms with me I'd snap my fingers at Shah Afrasyab,¹ but what can I say? Now I have no weapon on me, I'm just as helpless as you, (a woman).' She rose and took him to her own room and brought a carpenter and in her own room she (had) made a chest, which was shut and locked from the inside. For forty nights they spent the nights together and by day they would go into the chest and she would lock herself in. After forty nights the headman of the quarter found out about them.

220. When the headman of the quarter found out about them he went and informed Shah Afrasyab. When he told Shah Afrasyab—Shah Afrasyab had a nephew called Gershyawzin¹—he rose and went and sent (someone for him). Gershyawzin too was suing for Manije's hand. She did not permit it—Manije would not marry him—(although) Shah Afrasyab himself was ready to give her to

aydāē [-dāya], ka garšyāwzin birāzāy šā afrāsyāw-ū. manīja šūy pē naakird.

221. Ha! sā, ka waxtē pēy zānī garšyāwzin birdī bō mayyān, lawē la mayyānā wutī,

'biywan bō bāzār, guzargay 'attār,
biykan la gōy aqay laqamī dār,
nānī biwifin [būfin] la fūy rōstgār.'

ba bizmārī firan

gōčkayān dā kutā ba qaḍ dīwārā,
jārī dā ba ahli bāzārā,

'hač kas danika jōyaki pāšay xwārdiḡa lāzima hač kas bō xōy biḡa lam kuḡa.'

222. Law waxtayšā pīrānī waysa hāt ba sarā, wazirī šā afrāsyāw bū. pīrānī waysa pēy wut, 'āyakū tō xuškazāyaki rōsam bam anwā'a ba hatīw ū matīwī bāzār akužīt, xō rōsam māḡa, jā dwāy čī akay, la kō dā anīši, la kō xōt ašārītō? rōsam mērda w yaxsirī wa kuna mēxē ačēta xwārō.' awiš pēy wut, 'har waxtē das biḡama gurzī gāwsarī čī rōsam ū čī gunī bārgīrakam, lāy yakēka.' wutī, 'pāšā, lāzim nākā bam ḡakāyatāna. min nimakxōrday tōm, čan sāla lēl tōā 'amrim sarf kirdiḡa wa ista ḡaz nākam la fawtāndini. wallāhī, rōsamī zāl rīšay šā afrāsyāw ū milatī turk la sar 'arzā nāčlē [nāyačlē].'

223. La pāšanā ka rījāy lē kird wutī, 'biywan,

biyxana zinān, jēy tārīk ū taḡ,
biysⁱpērin ba das awlāy aržan.'

birdyān, zinānēkyān kird ū la nāwafāstī bāzārā la mawqī'ēki zōr qāimā sipārdyān ba das šaš ḡawt ḡaras, ḡarasakān pēyān awutin armanī. armanī būn ka mazbūt ū ka šā afrāsyāw xōši ḡarak būn, ka sāq-ū lēlā. čan miqdārē lawē ḡaras wa dyārīwa dā ništiwin, nōbatyān girt šaw ū rōž.

224. Kullī sālē dav'ayē, kay kāūs šā jāmi jahānnāmay bū, la nawfōzā kullī sālē dav'ayē tamāšāy akird. rōžēkyān giwī bāwkī bēžin ha! sā, čūa lāy rōsamō, wutī, 'ay rōsam, min sūtyāḡim bō am kuḡimō w birzyāḡim bō am kuḡimō, zōr yādī [yāy] am kuḡima akam. har čōnē mašhūra ka šā afrāsyāw kuštiḡyasī [kuštīasī] garakima

him, because Gershyawzin was Shah Afrasyab's nephew. Manije would not marry him.

221. Gershyawzin rose and when he found out about (Bézhin) he took him to the arena and there, in the arena, he said,

'Take him to the market, to the alley of the perfumers,

Put the (slaves') wooden ring in his ear,

Cut off his daily bread.'

With nails¹

They pinned his ears to the wall,

And made a proclamation to the people of the market,

'Whoever has eaten a single grain of barley of the king's must strike this boy.'

222. At that time Piran, son of Weise, passed by—he was Shah Afrasyab's vizier. Piran said to (the king), '(If) you are going to kill a nephew of Rostam's in this way at the hands of the rabble of the market, (when) Rostam himself is still alive, what are you going to do afterwards, where will you settle, where will you hide yourself? Rostam is valiant and his captives will go into a nail hole (when he has finished with them).' He said to him, 'Whenever I put my hand to my ox-headed mace I snap my fingers at Rostam.' (Piran) said, 'Sire, there is no need for these stories. I have eaten your salt, for many years I have spent my life with you and now I do not want to see you destroyed. By God, Rostam the son of Zal will not leave Shah Afrasyab's race or the Turkish nation on the face of the earth.'

223. Afterwards, when he had begged (the king), he said, 'Take him,

Throw him into a dark and narrow dungeon,

Give him over to the offspring of Arzheng.'¹

They took him and made a dungeon and right in the middle of the market in a very strong place they gave him over to six or seven guards called Armenians.² They were Armenians and strong and favourites of Shah Afrasyab, they got on well with him. For some time the guards settled down there in sight of him, keeping watch.

224. Kei Kaus Shah had a goblet which showed the whole world.¹ Once every year at Naoroz he would look into it. One day Giw, the father of Bézhin, rose and went to Rostam and said, 'Rostam, (my heart) is burning for my son and I think of him a great deal. Although it is said that Shah Afraysab has killed him, I want you to go to Kei Kaus Shah and get him to look into the

biçîta lāy kay kâūs šā, tamāšāy jāmī jahānnāma bikā, bizānī āyakū am kuḫī mina māğa, namirdiğa.'

225. Rōsamī zālīš haḫ sā, çūa lāy kay kâūs šā, pēy wut, 'kay kâūs šā, tō lāzima imḫō ka wāday jāmī jahānnāmaya tamāšāy bikay, sar-'arz ū žēr-'arz bigarēy, bizānī bēžin māğa wa yākū kužryāğa, mirdiğa.' awiṣ çū, la sahrāyakā, la girdēki āwā barz tamāšāy jāmī jahānnāmāy akird, çū, rōsam lēliā çū. wutī, 'ay rōsam, harçī sar-'arzē gaḫyām, ba xwā, bēžinī tyā nīa.' wutī, 'žēr-'arzim bō bigarē.' tamāšāy žēr-'arzi bō kird, miqdārēk gaḫyā, miqdārawdwā tōskē pē kanīnī hāt, xanaya girtī, wutī, 'çia?' wutī, 'wallāhī, wā la šārī šā afrāsyāwa, wā la zīnāna.'

226. Wutī, 'tagbīr çia?' wutī, 'har awana mābē, tagbīrakay wa das xōmō† saḫla.' rōsam, awiṣ haḫ sā, çil pālāwānī wakū xōy kird ba qatārçī wa çī miqdārē wulāx ū bārī kird la çak ū aslaḫa w azrāq ū amāna, birdī lēl xōyā. šārī šā afrāsyāwiṣ tanhā dū qāpiy haya, har çwār atrāfi baḫra. haç kas mayrib tasāduf bikā awē law dēw qāpiakō bimēnētō tā bayānī. la haç lāyakō bēt tā bayānī rēy nīa biçēta šār.

227. Awīš wā hāt, mayrib gaiṣta qarāxī šār ū a dam darwāzaka. gaiṣta awē, wutī ba ḫarasakān, wutī, 'birāy çak bin ū pyāwī çak bin ū min musāfirim ū kārwanīm ū bārī tijāratim pēya, garaka rēm bikan, biçima am šāraō.' awāniṣ wutyān, 'mamnū'a, haç kas yurūb la pāš sa'āt dwānjay 'arabī itir rēy nīa hatā wakū bayānī sa'āt yaki rōž nabē *biḫwā.' wutī, 'wa ilā har aḫōm.' rōsam bāwuṣi pyā kirdin, syān bū, çwār bū, har çanē bū, hamūyānī girmōla kird ū bastinī ba yakō w birkī dāna nāw šatakaō.

228. Xōy haḫ sā, çūa šār ū çūa xānēkō w xistī. miqdārē la xānakā māō, dasī kird ba tijāratī wakū kasē biçē, mālē ba ārazū bibaxšētō la nāw milatēkā, ba xir ū ba firōšēki zōr harzān ū hamū kas tamāḫī tē akird. manījāyš 'aynī rōž ka am mawzu'a lēy rū dā bāwkī sari tāšiğa w darbadarī kirdiğa w la bāzārā agaḫē, hamū rōžē latē nān,

† Or 'wa das xōma w . . .?'

world-revealing goblet, so that you may discover whether my son is still alive and not yet dead.'

225. Rostam, son of Zal, rose and went to Kei Kaus Shah and said to him, 'Kei Kaus Shah, today, the appointed day for the world-revealing goblet, you must look into it, search the earth and underground, and discover whether Bézhin is still alive or if he has been killed and is dead.' He went into a desert place and on a hill as high as that he looked into the goblet, he and Rostam with him. He said, 'Rostam, I have searched everywhere on the earth and, by God, Bézhin is not there.' He said, 'Search underground for me.' He looked underground for him, searched for a while, and after a while he smiled a little and chuckled. (Rostam) said, 'What is it?' He said, 'By God, there he is in Shah Afrasyab's city, in a dungeon.'

226. He said, 'What is to be done?' (Rostam) said, 'So long as he is alive it will be easy for me to do something about it myself.' Rostam rose and made forty champions like himself into muleteers and he loaded as many beasts as there were (available) with weapons and provisions and such things and took them with him. The city of Shah Afrasyab has only two gates and there is sea on all four sides of it. Whoever is overtaken by sunset there must stay outside the gates until morning. From whichever side he may come there is no way for him to enter the city until morning.

227. (Rostam) too came and reached the edge of the city and (stood) before the gate at sunset. (When) he arrived there he said to the guards, 'Be good fellows, I'm a traveller with a caravan and I have a load of merchandize with me, please make way for me to enter the city.' They said, 'It is forbidden, there is no way for anybody to go, whoever he may be, after the hour of sunset¹ until an hour after sunrise.' He said, 'Nevertheless, I'm still going.' Rostam put his arms round them—there were three or four of them, however many there were he bundled them all up and tied them together and chucked them into the river.

228. He himself rose and went into the city and to a caravanserai and unloaded. He stayed in the serai for a while and began trading, like someone who goes and distributes goods among a people at will, at a very cheap rate, and everybody was eager (to deal) with him. As for Manije, on the very day that all this had happened to her, her father had shaved her head and driven her out and she used to wander round the market and every day she would gather bits

nānē, dū nān, har čanē, tika tika nān kō akātō, ačē, la kunī zīnānakaō ayxāta xwārō bō bēžin la bar ama namirē la zīnānakaā.

229. Mīqdārē ka rōsam māğa lam xānā manīja čūa lāy tījārē, wutī, 'latē kulēra bimḡdarē bō xōm ū yārī zīnānīm.' wutī, 'māli kāwil bē, lata kulēra hič ba tō w yārī zīnāniṭ nākā. tījārē hātiğa, wā la filān xānī pīrānī waysaā, gawharī pēya, xarika aybaxšētō, ba balāš aḡā wam 'ālama. ḡaqqat ba xir ū ba firōša, baḡām balāša. tō lāzima biči, lēy pārēytō, baškam čitēki biḡdātē idāray pē bikan mīqdārē.'

230. Manījayš ka ḡaḡ sā, rōyšt, čū, wutī, 'xāla, tu xwā, mīqdārē pāram biḡdarē bō xōm ū yārī zīnānīm.' rōsamīš ka sarī ḡaḡ biḡī w tamāšāy kird—pyāwī gawra duḡnāsin ū āqilin, šit anāsin—zānīy manījaya ba aql. dasī bird, lawyā gawharēki dāē, wutī, 'kuḡī lālay, bičō, am gawhara wurd bikarō la bāzār, mīqdārē xōrišti lē bisēna bō xōtān, biyxōn, la pāšānā čil bār dārī lē bisēna, la lāy aw zīnānāā kaḡakay bika, čil tanaka nawtiš bisēna, biyka ba sarīā. la pāš ama, yuḡrūb dā hāt, āḡirī pēwa nē w xōṭ dūr biḡira.'

231. Awīš ḡaḡ sā, čū, har wakū rōsam wutī mīqdārē xōrišti sand, birdī bō bēžin, wutī, 'bēžin, ba xwā, xālōṭ hātiğa naḡjāti dā.' wutī, 'xālōm nāḡayēta ayra. čōn tē xālōm?' kilkawānakay xōy law zarfaā ka bōy dā ḡirt, la kunī zīnānaka xistuwyā xwārō bōy—kilkawānakay xōy tē xistuwa, rōsam—ka kilkawānakay bīnī wutī, 'itir lāy min mawēsa, bičō bō xizmat kirdinī xālōm. min tōm naḡaraka.'

232. Ēwāra ka am nawt ū dār ū tifāqay hamū sand ū kaḡakay kird, ēwāra, sa'āt yānża w nīwī 'arabī, āḡirī pēwa nā. ka āḡirī pēwa nā, la bar ama ka šāraka 'azīm ū rōsam nāšārāzā w šawqī dar kawē w bičē, bēžin dar bēre. awīš gurz ū kamanī xōy hamū la xānakā dā sar yak ū muqābilī kird jwān. ēwāra dasī dā qulfakay wa nāw bāzārā rāy kēšā, čū bō sar āḡir, ḡaḡakē wam lā w ḡaḡakē waw lā hamūy ma'b kirdō tā ḡaišta sar zīnānaka.

of bread—a bit of bread, a loaf, two loaves, however much (it might be)—and throw it down through the hole of the dungeon for Bézhin, so that he should not die in the dungeon.

229. When Rostam had stayed a while in this serai Manije went to a merchant and said, 'Give me a piece of bread¹ for myself and my beloved in prison.' He said, 'God help you,² a piece of bread will be no good to you and your beloved in prison. A merchant has come and is (staying) in such-and-such a caravanserai belonging to Piran and he has jewels with him which he is actually giving away free to the people. It's true he's selling them, but it's for (next to) nothing. You must go and beseech him, perhaps he will give you something that you can (both) subsist on for a while.'

230. Manije, when she rose, went and said, 'Uncle, for God's sake, gave me a little money for myself and my beloved in prison.' When Rostam looked up and saw her—great men know a pearl (when they see one) and they are clever, they know (the value of) a thing—he knew that it was Manije by his wisdom. He put his hand (into his bosom) and there and then he gave her a jewel, saying, 'Cousin,¹ go and change this jewel in the market, buy some food with it for yourselves and eat it, afterwards buy forty (donkey-) loads of wood with it and stack it up by that dungeon, buy forty tins of paraffin too and pour it on top. After that, when the sun sets, set fire to it and stand clear.'

231. She rose and went, just as Rostam had said, and bought some food and took it for Bézhin, saying, 'Bézhin, by God, your uncle has come to rescue you.' He said, 'My uncle can't reach here. How could my uncle come?' When he saw the ring in the plate that she let down to him—she had put it down for him through the hole of the dungeon, and Rostam had put his own ring into it—when he saw the ring he said, 'Don't stay with me any more, go and wait on my uncle. I don't want you.'

232. In the evening, when she had bought all this oil and wood and stuff and piled it up—in the evening, half an hour before sunset, she set fire to it. When she set fire to it—because the city was big and Rostam did not know his way and so that the light of it should be seen and he would go and bring Bézhin out. (Rostam), for his part, had stacked all his maces and lassos on top of each other in the serai and arranged them neatly. In the evening he took hold of the handle and dragged it through the market on his way to the fire, destroying one quarter of the town on this side and one quarter on that side all the way until he arrived at the dungeon.

233. Ka čūa sar zīnānaka pēy wut, bēžin, wutī, 'gyān.' wutī, 'min gyān na, tō gyān. yak rījāt lē akam, rījām biğira.' wutī, 'xāla, ama haw^t sāla wām lam zīnānā. bā la pāš am haw^t sāla tyā bisūtēm faqat rījāy gurgīnim lē maka. gurgīn har akužim.' awiš pēy wut, 'fōla, min bam wa'ziata w bam anwā'a gaištiğima tō, ba sayāhī w ba darwēšī w tōya awana kābrāyakī nafām ū bē-aql bī, rījāy šaxsē nağirī bō min ka naykužit? wallāhī, miniš lāqay tō nākam.'

234. Rōsam tōryā tōskē, dū sē daqqaya, dūr kawtō la zīnānaka. manīja čū ba lāyā wa pēy wut, 'hay kar, tō agar āqil būytāya naakawtita ayraō. mādamakū rōsam hātiğa, isa rījāy gurgīni lē akā, qay nākā, bilē, "xāla, sōnim xwārdiğa, la bar xātirī tō tōpē gulī lē adam." min aw tōpa gula wahā lē akam bō tō, agar rōžī awanay yaramē gōšti lē biwiṛī hēmānakū sizāy aw tōpa gula zōrtir bē law yarama gōšta ka hamū rōžē yaramē gōšti lē biwiṛī.'

235. Amjār manīja čū ba zwānay bēžin ū pēy wut, 'xālō, sōnī xwārdiğa, tōpē gulī lē aḡā, la bar dilī tō wutiğyati, "lēy aḡam," faqat la bar xātirī tō tōpē gulī lē aḡā. lāzima biēy, darī bēri.' awiš hāt, la zīnānaka darī hāwird ū dasī kird ba šikāt kirdin. la šārakaā, harči šāraka bū, hamūy ma'b kirdō w tanhā šā afrāsyāw xōy ū žinakay, baḥrī būn, la dalāqaō paṛīna nāw baḥrō.

236. Šārakay bar ḥukm kird, pīrānī waysay kird ba pāšāy šāraka w xōy hātō w manījay hāwird bō bēžin, law sarō hātinō. ka hātinō, mīqdārē layra mānō tā wakū bēžin hōši kirdiğa w manīja zilf ū qizi dar hātō, bū ba kičekī jwān wakū awwaṛ jār. aw waxta zamāwanī bō kird ū ba yak gaiştin.

237. Sālē dūān lawawdwā gurgīn dāy wa bar darğāy māl bēžinā. pēy wut, 'ay gurgīn, tō manē ārdī mini wā ba lāō, lāzima biydaytō.' awiš pēy wut, 'fōla, min čan qarzi kuṛī wak tō kawtiğata lām ū

233. When he arrived at the dungeon Bézhin said to him, 'Dear one.' He said, 'Not I, you are the dear one. I have one request to make of you, (so) accept it.' He said, 'Uncle, seven years I have been in this dungeon. Let me be burnt in it after these seven years, but don't ask me anything for Gurgin. I shall kill Gurgin whatever happens.' (Rostam) said to him, 'Dear boy, I have reached you in this way and that, by travelling and playing the dervish, and are you then such an ignorant and stupid fellow that you won't accept my request on behalf of someone, that you shouldn't kill him? By God, then I won't have anything to do with you.'

234. Rostam went off in a temper for a little—two or three minutes—and went away from the dungeon. Manije went to (Bézhin) and said to him, 'O you donkey, if you'd had any sense you wouldn't have got into here. Now that Rostam has come and is asking you for (mercy for) Gurgin, it doesn't matter, say, "Uncle, I have sworn an oath, (but) for your sake I shall only throw a bunch of flowers at him." I'll make that bunch of flowers for you in such a way that, even if you were to cut as much as a pound¹ of flesh from him daily, still the pain of that bunch of flowers will be greater than that pound of flesh which you cut from him every day.'

235. Then Manije went, speaking for Bézhin, and said, 'Uncle, he has sworn an oath, (but) he will (only) hit him with a bunch of flowers. For your sake he has said, "I'll hit him," but for your sake he will hit him with a bunch of flowers. You must come and bring him out.' He came and brought him out of the dungeon and began to make requital. He destroyed all the city, whatever there was of it, and only Shah Afrasyab himself and his wife, who were sea-creatures, jumped out of a window into the sea (and escaped).

236. He brought the city under control and made Piran, son of Weise, king of the city and himself returned from that city, bringing Manije for Bézhin. When they came back they stayed here (?) for a while until Bézhin had recovered his senses and Manije's hair and tresses had grown again and she became a beautiful girl as before. Then he made a celebration for them and they came together.

237. Two or three years after that Gurgin passed by the door of Bézhin's house. He said to him, 'Gurgin, you still have a pound of flour of mine, which you must give me back.' He said to him, 'Dear boy, how many debts I have had with lads like you, and yet

har wā xwārdiğma. ārdī tō la lāy min bē nātwānī lēm bisēnī tō.[†]
 manijayš tōpē gulī bō kirdiğa, nārinjōka—ēma ka šōratmān bistiğa,
 la haç kə biğā atağētō—façaṭ mōmī dāw wa atrāfakayā, gulbāx
 ū çitēy pyā nāğa, bōnēkī xōšī haya.

238. Awīš pēy wut, 'xwā biṭkā ba qurbānī xālim, la bar xātiri
 xālim qay nākā, tanhā tōpē gulī lē aḍam. sēñi rūt ka.' sēñi bō rūt
 kird, wutī, 'jā rōla, hamū kas pāra aḍā ba gul, aykiřēt. tō wa min
 wa bē pāra gulim bō ērit.' ka tōpa gulakay dā ba nāw sēñiā sēñi kun
 kird ū la nāwsikiā taqiō, har pārcayē gōštī çū bō mamlakatē.

Rēy Xānaqī

239. SĀLĒ haī sāyn, lēmān dā, çūyn bō xānaqī. šaw çūyna bīrkē,
 la dwāy bīrkē rōin, çūyna pēwāz. la pēwāz bawrēkmān lē wārī, sē
 šaw ū sē rōž māynō. la pēwāzō rōin, šaw haī sāyn, lēmān dā, çūyna
 barlūt. la barlūtō bārmān kird, šaw çūyna dēy rōsam xān. la wāzēkā
 nō kařaṭ dāmān, la wāzē la sirwānā. āwakamān lē hātū, la zūsānā
 bawr wārīw.

240. La pāši awa law wāza pařinō çūyna wāzēkī tir, la wāzēkī
 tirā harčanmān akird namānawērā biḍayn la āwaka, wa la pāši awa
 malawānmān bū, malawānakān dāyān la āwaka, zātmān škā wa la
 aw wāza pařinō. rōin taqribī nīw sa'āt rē, dwāy awa çūyn, ařwānīn
 wāzē tir la sirwān jyā būğatō, rēmān nīa. kawtīna mayrīw.

241. La dwāy mayrīw hiçmān bō nakiryā, wutmān, 'xwāya, āw
 amānwā.' si w dū wulāxmān pēya, bis ū dū kasīn. wa la dwāy awa
 lēmān dā, malawānakānmān dāyān la āwaka. āwaka hatā quřquřākay
 ēmay agirt wa pařinō. šaw, sa'āt çwārī šaw, çūyna dēy rōsam
 xān. la dēy rōsam xān bayānī bārmān kird wa çūyna xānaqīn.

242. Wa la xānaqī, sē šaw ū sē rōž la xānaqīā būyn. lawē
 xurmāmān sand, bārmān ğirt bō gē^{di}rēžmān wa šawī dwāi bārmān

† Or 'bisēnītō'?

I have not repaid them. Even if I have flour of yours you can't take it back from me!' Manije had made a bunch of flowers for him (with a) grenade—about which we have heard, (that) wherever it strikes it explodes—but she had put wax round it and put roses and things in it and it had a nice smell.

238. He said to him, 'May God make you grateful to my uncle. For my uncle's sake it doesn't matter, I'll only hit you with a bunch of flowers. Bare your chest.' He bared his chest for him, saying, 'Well, dear boy, everybody (else) gives money for flowers and buys them. You bring me flowers without money.' When he struck him in the middle of the chest with the bunch of flowers it pierced his chest and exploded in his entrails and every scrap of his flesh went to a (different) country.

The Khanaqin road

239. ONE year we rose and set out and went towards Khanaqin. At night we went to Birké and after Birké we went to Péwaz. At Péwaz it snowed on us and we stayed there for three nights and three days. We went from Péwaz, we rose at night, set out and went to Berlut. We loaded up from Berlut and at night we went to the village of Rostam Khan. We tried to cross one branch of the River Sirwan nine times. The water had risen against us (because) it had snowed in winter.

240. After we had crossed that branch we went on to another branch. At another branch, however much we tried, we dared not enter the water and afterwards—we had some swimmers—the swimmers went into the water and we were encouraged and we crossed that branch. We went on about a half-hour's journey after that and saw that there was another branch breaking off from the Sirwan and no road for us. Then the sun set on us.

241. After sunset we could do nothing. We said, 'God, the water will carry us away.' We had thirty-two beasts with us and we were twenty-two men. Then we set out and our swimmers went into the water. The water engulfed us up to our throats, but we crossed over. At night, at the fourth hour of the night, we went to the village of Rostam Khan. In the morning we loaded up from the village of Rostam Khan and went to Khanaqin.

242. At Khanaqin we stayed three nights and three days. We bought dates there, collected loads for our donkeys, and on the

kird, hātīnō. hātīna barlūt, la barlūtō bārmān kird, hātīna bāwanūr. la bāwanūr tōf ū bārān lēy ha! kirdīn, karakānmān gištyān wēsā wa xurmākānmān nīwa ba kōl hāwirdō, wa karakānmān nīwayān tōpī.

243. Wa lawē hātīn, hātīna banī xēlān. la banī xēlān hātīn, aŕwānīn dēwāna hātībū, rēy naadāyn wa la dēwāna wa malawān paŕānīnīō. la dēwāna bārmān kird, šaw hātīna qāštī, la qāštīō bārmān kird, ēwāra hātīna syāra.

Girānī

244. SĀLĒ lēmān dā—girānī bū—čūyn bō garmīān bō xala sandin. šaš haw^t kas lēmān dā, šaš haw^t wulāxmān pē bū. wa layraō aŕōīn dē wa dē, xalamān das nakaw^t wa hatākū čūyna nārsālīḥ lam lāy kifriō. wa la nārsālīḥ fafiqakānim la āwāī būn, min karakānim ba wēšayakā lē xuŕī, čwār jarda lēm ha! paŕī, xarīk win [ūn] bimkužīn. wutim, 'bāwkim, bō či amkužīn? min nābalaḍim, šāyatītān lē nādam.'

245. Wa dwāy awa lēm dā, fōīm, čūm bō dwānza īmām. la dwānza īmām xalamān das nakaw^t, ha! gaŕyāynō bō šārī kifri wa la dwāy awa hātīna nāw bāzārī kifri, čūyn, lawē bāzē xurmāmān san. hōrdūsāyaki zōr la dawŕī silāhya bū wa harčanmān akird awana hōrdūāka zōr-ū wulāxakānmān bō dar naačū, bičīn bō kiŕirbān. har zalāmēk dū karmān dāḡata bar, lēmān dā, ēwāra čūyna kiŕirbān.

246. Šaw la kiŕirbānā wīn, aw šawa, šawī dwāīnī čūyna māī jāfir baḡ. lawē waznay xalamān lē sand, jō, ba sē dīnār. šaš tanaka jōmān lē sand ba sē dīnār. lawēō bārmān kird, hātīnō žālay ḥājī qāḍirī maḥmūy jāf. šaw la māī ḥājī qāḍirī maḥmūy jāfā būyn. bayānī hātīna pāriyāwla, a dēy šēx maḥmūy šēx miḥamma sālīḥ.

247. 'Arzi ba xizmatit akam, la bāwanūr, la say xalīl sē šaw ū sē fōž lawē tōf giri dāyn. hamū fōžē hawānay jōmān abird, amānhārī la āšakān, baši naakirdīn čūnka girānī bū. wa la dwāy awa minyān

next night we loaded up and came back. We came to Berlut, from Berlut we loaded up and came to Bawenur. At Bawenur a rain storm struck us, all our donkeys came to a standstill and half of our dates we had to carry on our backs, and half of our donkeys died.

243. And we came from there to Bani Khélan. From Bani Khélan we came and saw that the Déwane¹ had come (up) and cut off our road, but the swimmers got us across the Déwane. From the Déwane we loaded up and at night we came to Qashti. From Qashti we loaded up and at evening we came to Siyare.

Famine

244. ONE year we set out—there was famine—and we went to the low country to buy grain. Six or seven of us set out and we had six or seven beasts with us. From here we went from village to village, but we could get no grain until we went to Narsalih, this side of Kifri. And at Narsalih my comrades were in the hamlet and I drove the donkeys into a thicket when four robbers jumped on me and were going to kill me. I said, 'What do you want to kill me for, old fellow? I don't know this place, I won't give you away.'

245. After that I set out and went to Dwanze Imam.¹ At Dwanze Imam we could get no grain so we turned back to the town of Kifri and after that we came into the town of Kifri and there we went and bought some dates. There was a big army camp all round Silahiye (Kifri)² and, try as we might, the army camp was so big that the donkeys could not get through for us to go to Kingirban. Each man drove two donkeys in front of him and we set off and at evening we got to Kingirban.

246. We spent that night at Kingirban, and the next night we went to the home of Jafer Beg. There we bought a 'measure' of grain from him, barley, for three dinars. (That is,) we bought six tins¹ of barley from him for three dinars. From there we loaded up and came to Zhale of Haji Qadir Mahmud Jaf. We spent the night in the house of Haji Qadir. In the morning we came to Pariyaola, to the village of Sheikh Mahmud Sheikh Muhammed Salih.

247. I tell you, the storm held us up there, in Bawenur, in Seyyid Khalil (rather), for three nights and three days. Every day we used to take a bag¹ of barley and grind it at the mills, but it did not suffice for us because there was a famine. And after that my

jê eşt, fəfiqakānim. sê şaw û sê fōž la pāriyāwla wim [ūm] wa la dwāy awa min wa tanyā bārim kird la pāriyāwlaō w şaw hātima dēy aḥmay ḥājī fattāḥ. la dēy aḥmay ḥājī fattāḥō bayānī wa tanhā bārim kird, nānek û birē pākati xurmām pēya, şaw hātima xiṛi daradōin.

248. La xiṛi daradōinā gō^di-rēžakānim pakyān kaw^t, zōr zōr ma'jūb būm ba dyāriyānō, bō naaṛōin. bārakānim le xistin, harčanim kird gōrēžakān naaṛōin. bārakānim xist, şaw ba tanyā ba aw kažaō būm ba čōl û hōl, zōr zōrim birsī-w, zōr zōr hīlāk wim, zōr zōr sarmām bū. bayānī fōžim lē būō, tūšī kārwanē būm, wutim, 'bimpaṛēninō la dēwāna.' wutyān, 'wallāhī, hēma nāwērīn biḍayn la dēwāna.'

249. Hātima sar dēwāna, aṛwānim ḥaftā haštā wulāx hā ba sarīō, hēsiri awāwaylē, la garmīān xalayān hāwirdū. wa la dwāy awa minīš wutim, 'birāy čāk win, yāriyakim bidan, am gōrēžānima lagalā bipaṛēninō.' wutyān, 'birāy bāšim, la dwāy ēmaō am gōrēžāna bēra, ēmaš ḥawlēki lēlā aḍayn.' ka waxtē hātīm, la āw paṛimō w gōrēžim bār kird hōšim nabū la birsā.

250. Wa waxtē ka min hātīm aṛwānim kābrāyak dū kar afirēnē, faranjī-sipīyak, aṛwānim māmayakī mina w dū gōrēži bō hāwirdiğim ū ba šon minā hātuwa. ka gaīma māmakam wutim, 'min birsīma, zōr zōr hīlākim.' wutī, 'nānim bō hāwirdiği [hāwurdū].' imjār bārakānmān gōṛī, nāmān la gōrēžakānī tir. kara saltakānmān dā bar, ba xālī karakānmān hāwirdō. nōži mayrīw dāyilī māli xōmān būyn.

Miškān

251.

MIŠKĀN hātīnō wa yarī yarī,
dasyān hā wa bān mišti xanjarī.

tāqⁱmī rīš-čarmū ābāy lā adā,
tāqⁱmī harzakār solyān bā adā.

min čūma āš. . .

la tāwī miškān, yā ṛabbī tōba!

yakēkyān tyā bū, bōray mil bārīk,

ṛēğay dar akir^d wa šawī tārīk,

. . . .

companions left me behind. For three nights and three days I was in Pariyaola, and then I loaded up (and set off) alone from Pariyaola and at night I came to the village of Ahmed Haji Fettah. Next morning I loaded up alone from the village of Ahmed Haji Fettah. I had a flap of bread and a few packets of dates with me, and at night I came to the dry bed of the Deredoin.

248. In the bed of the Deredoin my donkeys stopped from fatigue. Faced with them I was very perplexed as to why they would not go. I unloaded them, but whatever I did the donkeys would not go. I unloaded and there I was, at night and alone in those desolate mountains, very, very hungry and tired and cold. In the morning the sun rose over me and I met a caravan. I said, 'Help me across the Déwane.' They said, 'By God, we dare not go into the Déwane.'

249. I came up to the Déwane and saw that there were seventy or eighty animals by it, mules of Ababeilé, which had brought grain from the low country. Then I said, 'Be good brothers, give me some help and get these donkeys of mine over with you.' They said, 'My good brother, bring these donkeys after us and we shall make an attempt with you.' When I came and got across the water and loaded up the donkeys I was faint with hunger.

250. When I came I saw a fellow racing two donkeys along, a man with a white felt cloak, and I saw that it was one of my uncles who had brought the two donkeys for me and had come after me. When I reached my uncle I said, 'I am hungry and very, very tired.' He said, 'I have brought you food.' Then we changed the loads and put them on the other donkeys. The unloaded donkeys we sent in front and so we brought them back bare-backed. We reached home at the time of the evening prayer.

The mice

251. THE mice came back capering (?)¹

With their hands on the hilts of their daggers,
One group of greybeards holding back their cloaks,
One group of lusty youths twirling their moustaches.
I went to the mill. . . .

For fear of the mice, O my Lord, I repent!
There was one among them, dun, with a slender neck,
Who could find out the road on a dark night.

....

Mahmû w Simanswâr

252. DAF'AYÊ pāšâyê bû, pāšây mu'azzama bû, la šārî hēmanā bû, nāwî brāim pāšā bû. 'arzit akam, sê kuî bû, yēkyān aḥmay nāw bû, yēkyān miḥammay nāw bû, yēkyān maḥmûy nāw bû. waxtê pāšā ka la sar taxt bû wasiyatî [wasētî] kird, wutî, 'haç waxtê min mirdim maçina fāwî girdî faş.' waxtê ka mird birdyān bō qabrisān, nāyān. kuḥakānî pāšî xōy çûna sar taxt, miḥammay ḥukmî akird.

253. Pāšî dū sāl wutî, 'min açim bō fāwî girdî faş, bizānim çiy lê awê.' haî sâ, dū saḍ pyāwî xōy lagaî wazîrakānā xista takî xōy û çû bō fāwî girdî faş. ka çû bō fāwî girdî faş laşkir biḫaway kird ba girdî faşā. diqatyān dā, swārê payā bû lam daştā, faşswār bû, amana tēž hāṭ bam swārāna, sarî har saḍ swārakay kird û hî pāšâyîşî kird, swāraka. sarî paḫān û pāšî sar paḫān swār lēy dā, rōî, gaḫā.

254. Pāšāka xalqî aw šāra tā'zēyān bō dā nā šaš māṇ. mamlakat wa bē pāšā idāra nākā w guzarān nākā. pāšā dā binēn. wutî, 'balē, kuî xōy bikayna pāšā, kuî pāšā bikayna pāšā la jēy kuḥakay xōy.' imjār aḥmayān kird wa pāšā, ḥukmî kird, ḥukmî kird tā wa dū sāl, ḥukmekî 'adālat û zinjîrî 'adālatî fā kēšā, ḥukmekî fawqî'āday kird.

255. Pāšî ama wutî, 'min birāyakam la girdî faş tyā çûwa. açim bō šon ḥaqî birāmā.' haî sâ, dū saḍ pālāwānî zirēpōšî xista tak xōy û lagaî wazîrakānā çûn bō girdî faş, biḫawayān kird wa girdî faş. diqatî dā, imjār ham *misli jārān çitē la dūr hāṭ, birqî dā, la dūr kirdyān ba dî. amana tēž hāṭ nayānazānî çî w çî-ḫaṇa. hāta nāwyān, tamāšāy kird ama faşswārēka. amana ba-jaṣārat-û am faşswāra sarî hamûy paḫān, yānî swārēkyān nahāta dast wa tîrēkî bitaqēninē. lēy dā, rōîşt û amānîşî kuşt.

256. Māway lê dā tā wa dū rōž naḫōinō w har naḫōinō, sōrāxî nabû. tā'zēyān dā nā la šārā, tā'zēyān bō dā nā. pāšî tā'zē, tā'zē škā, wutî, 'bāwkim, ēma pāšā dā binēyn, mamlakat wa bē pāšā, wa bē šā

Mahmud and Simenswar

252. ONCE there was a king, a great king, in the country of Hémen and his name was King Ibrahim. I tell you, he had three sons, one was called Ahmed, one was called Muhammed, and one was called Mahmud. When the king was still on the throne he warned (them) and said, 'Whenever I die, do not go hunting on the Black Hill.' When he died they took him to the graveyard and buried him. His sons mounted the throne after him. Muhammed ruled.

253. After two years he said, 'I am going hunting on the Black Hill to see what there is there.' He rose and, taking two hundred of his men and his viziers with him, he went hunting on the Black Hill. When he went hunting on the Black Hill he spread his army out over it. They saw a rider appear in the plain, a Black Rider, who came upon these horsemen so fast that he took off the heads of all the hundred [*sic*] horsemen and of the king too. He sent their heads flying and after doing that he set off and went back.

254. The people of that country mourned for the king for six months. But a kingdom cannot subsist or carry on without a king. Let them set up a king. 'Yes,' they said, 'let us make his son king, make the (old) king's son king in the place of his (first) son.' This time they made Ahmed king and he ruled, and ruled justly, for two years and stretched out the chain of justice and ruled extraordinarily well.

255. Afterwards he said, 'My brother was destroyed on the Black Hill. I shall go to avenge my brother.' He rose and, taking two hundred armour-clad champions with him, he and his viziers went to the Black Hill and spread out on it. He looked out and, just as before, something came from afar, flashing, and they caught sight of it from far off. It came so fast that they did not know what it was or what sort of thing. It came among them and they saw that it was a Black Rider. This Black Rider was so bold that he sent all their heads flying; that is to say, no one of them had the opportunity to shoot an arrow at him. He set off and went and he killed these too.

256. He went off some way, and for two days they did not return, and still did not return, and there was no trace of them. They started to mourn for them in the city. After the mourning, when the mourning was over, they said (to the vizier), 'Old fellow, let us set up a king, a kingdom cannot subsist without a king.' They said,

idāra nākā.' wutyān, 'balē, kuřēkī haya, har la maktaba, axwēnēt, talabaya faqat mināla.' wutī, 'bičin, bānī kan.' hāwirdyān wa wazīr ū wazārāt qabūlyān kird, ahli aw mamlakata qabūli kird, xistyāna jēy *birāy xōy, kirdyān ba pāšā.

257. Am maḥmūa kuřēkī čāk bū. ḥukmēkī 'adālatī akird, ḥawt sāl ḥukmī kird. pāš ḥawt sālaka wutī, 'min,' wa wazīrī wut, 'amawē hači xayātī am šāraya bōm bān kay, hači dārtāšī am šāraya bōm bān kay.' pyāwī dirus kird la dār 'aynan zalām, yānī sūratī wakū zalām. imjār lāy xayātēk yakī dasē bargī bō dirus kird ū kirdī wa qaḍ dāraka 'aynan zalām.

258. Sad wulāxī āwird, swārī am wulāxānay kird ba bizmār, am dīw *aw dīw dāy kutā ba mil qaltāxā. ka dāy kutā wutī, 'wazīr.' wutī, 'ā.' wutī, 'min xōm pēšī akam, tō la pāšaō tēy bixuḥa, bā birōyn bō girdī řaš.' imjār ka čūna girdī řaš wutī, 'wazīr.' wutī, 'ā.' wutī, 'čālē haī kana, min xōm tēy bičim.' čālēkī muntazamī haī kan, wazīr, haī kand ū kuḥa pāšā xōy darī dā, harkyān čūa nāw čālawa. awyān pūšyān dā ba mil xwayān, xwayān qāim kird.

259. Pāšī awa xwayān qāim kird dīqatyān dā la čālā, awā ham hamān dasūr wak jārī pēšū swār payā bū. hāt ba sarī am saḍ swāra, sarī pařān, awana tēž hāt tēy nafikiryā, bizānē ama řōḥ-la-bara yāmakū bē-řōḥa. sarī pařān, lēy dā, řōī. waxtē ka aw lēy dā, řōī, wutī, 'wazīr.' wutī, 'ā.' wutī, 'tō birō, wakālatī min wa, dā binīša. min wa šon am mida'īa ařōm.'

260. Aw řōī, am asarī wēstā. asarī wēsā, birdī, šā, firay bird kamī bird, ayra bō silēmānī. ka birdī kirdī ba aškawtēkā, kunēkā. kawta šonī ba kunā, čūa xwārawa. ka čūa xwārawa tē fikiryā—yānī bist ū čwār sa'āt bam kunā ařōī, imjār sarī la řōšnāia tirō dar čū. tamāšāy *kird ama mamlakatē tira. swārī dyār nīa w šonī nīa.

261. Dīqatī dā, ama saḥrāya, am mamlakata, faqat girdēkī tyāya. čū, takānī dā bō gird, wutī, 'baškam čitē bibīnim.' čūa sar gird, dīqatī dā, yak jūtyār jūt akā. řūy kirda jūtyār, wutī, 'ay jūtyār.'

'Yes, he has a son who is still studying at school. He is a student, but a child still.' (The vizier) said, 'Go and call him.' They brought him and the viziers accepted him, and the people of the country accepted him, and they put him in his brother's place and made him king.

257. This Mahmud was a good lad. He ruled justly for seven years. After the seven years he said to his vizier, 'I want you to summon all the tailors there are in this city for me, and all the carpenters there are in this city.' He made men out of wood exactly like human beings, that is to say, with faces like men. Then he had a tailor make a suit of clothes for each one and put them on the wood, just like human beings.

258. He brought a hundred horses and mounted them on these horses with nails, knocking them into the neck of the saddle-tree on both sides. When he had knocked them in he said, 'Vizier.' He said, 'Yes.' He said, 'I myself shall lead them, you drive them from behind and let us go to the Black Hill.' Then, when they got to the Black Hill, he said, 'Vizier.' 'Yes.' 'Dig a pit for me to go into.' The vizier dug a neat pit and the prince himself took out the earth and they each got into the pit. Once there, they covered their shoulders with straw and hid themselves.

259. After they had settled themselves they saw, from the pit, how in just the same way as before a rider appeared. He came upon these hundred 'horsemen' and sent their heads flying. He came so fast that he did not consider whether they were animate or inanimate. He sent their heads flying, set off and went. When he set off and went Mahmud said, 'Vizier.' He said, 'Yes.' He said, 'You go and sit as my deputy. I am going after this braggart.'

260. (The rider) went and he followed in his tracks. The king followed in his tracks and he took him far and wide, as far as from here to Suleimaniye. When he took him he tracked him to a cave, a hole. He followed him into the hole and went down. When he went down he noticed—that is to say, he went through this hole for twenty-four hours and then he came out to another light. He saw that this was another country. The rider was not in sight and there was no trace of him.

261. He saw that this country was flat desert, but there was one hill in it. He went, spurring his horse (?) on to the hill, saying, 'Perhaps I may see something.' He went on to the hill and saw a ploughman ploughing. He turned towards the ploughman and said,

wutî, 'balê.' wutî, 'ay jûtyâr, min bîrsîma. bîrsîma, pârâyşim zôr pêya, pârât adamê, biçô la şâr nânîm bô bêna.' wutî, 'min nâçim bô şâr, min jûtay xôm akam, faqat tō biçô, la mālî ėma nân bixô, bêrô.'

262. Kurā pāšā qabûlî nakird biçê bô mālî awân, nân bixô w bêtô, 'aybî lê hât. pârây dā wa mil jûtyāra. wutî, 'hā maka, hō maka lam jûta, anā ama šêrê lam wêšaāya, tēta darô, atşkēnê.' wutî, 'hā nākam, hō nākam, 'aynan dardî xôt wurd aykam. hiç danîm lêwa nāya la bar yāyatî çî, la bar ama am šêra nāyata darô.' wutî, 'bāša.' pârây dā wa kuř, kuř lēy dā, fōî.

263. Amîš çwār çakî xōy kirda lāwa, aw dūr kawtuwa, adadan layra bô kē, yānî bîst xatwa, sî xatwa, awana dūr kawtuwa. kâbrā dūr kawtuwa w kuřa pāšā layra dasî kird ba hōra kirdin, hōray muntazamî kird. šêr ba nîrkanîrk hāta darô la wêša, çîñî haî xîst bô sar šānî, biyşkēnê. amîš kuřêkî ba-harakat bû, pālawnî 'ajāib bû. çûa pêşô bô šêr, gōy šêrî bā haî dā, šêrî dā ba 'arzā. wutî, 'ay šêr, haî asî, la jēy am gā aţbasim, jûti pē akam; haî nāsî, jût nākay, awkuţîm.' hamû ins û jînsê gōy haya w tē aġā. wasî la jēy gā, tēy axuřî.

264. Kābrāy jûtyārî sâhêw gā rāy kird û xabarî ba pāšā dā, wutî, 'ay pāšām.' wutî, 'balê.' wutî, 'hawt sālā hiç kas nātwānê yārîjî šārî tō danî lêwa bē, wa šwānî namā, haywānātî namā, fēbwār nātwānê bêta am šāra. îmrō jasāratê la kuřêkî yarîbay wām bînî, ā, jasāratêkî wāy kird.' wutî, 'nābê.' wutî, 'agar dirôm kird sarî min û qanāray tō.'

265. Haî sâ, çwār fawj 'askaryān bô bāñ kird, yānî wa mudařahō wa řaşāşō. pāş û pêşyān lê girt û ba 'askarō hât bô sayrānî am šêra ka biybinê. dîqatî dā, tamāşāy kird, ama šêrakaya, am kâbrā wastîgyatî [wastiyatî] wa nēlay xistîgata [xistêta] milî, tēy axuřê, jûti pē akā. bāñî kird, 'ay kâbrā, aw šêra bikuţa. maxsay tō çîa w min hāsîlî akam.'

266. Kābrā wutî, 'balê, min ama dîlî minā, min yaxsîrim kirdîga. kuştînî la lāy min nîa, faqat min nasîhatî akam wa zararî

'Ho, ploughman.' He said, 'Yes.' He said, 'Ploughman, I am hungry. I am hungry and I have a lot of money on me. I shall give you money and you go and bring me food from the town.' He said, 'I shall not go to the town, I shall go on ploughing. But you go to our house and eat and come back.'

262. The king's son did not agree to go to their house, to eat and to return; he thought it shameful. He forced the money on the ploughman, who said, 'Don't make any "ha's" or "ho's" at this ploughing, otherwise there is a lion in this thicket and it will come out and tear you apart.' He said, 'I shan't make any "ha's" or "ho's", I'll do it quietly, just as you do. I shan't make a sound, and why?—so that the lion won't come out.' He said, 'Good.' He gave the lad the money and the lad set off and went.

263. He, for his part, tucked up the skirts of his coat. The other had gone some way, let us say twenty or thirty paces, so far. The fellow had gone some way and the king's son here began to sing a fine song. The lion came out of the thicket roaring and spread out its claws towards his shoulder to tear him apart. He was a strong lad and a great wrestler. He went to meet the lion, twisted its ear and threw it to the ground. He said, 'O lion, if you get up I shall harness you in place of this ox and plough with you; if you do not get up and plough I shall kill you.' Every creature has ears and understands. He harnessed it in place of the ox and drove it on.

264. The ploughman fellow, the owner of the ox, ran and informed the king. He said, 'Majesty.' He said, 'Yes.' He said, 'For seven years nobody has been able to make a sound outside your city, and there is no more shepherding or keeping animals, and no traveller can come to this city. But today I have seen such daring from a strange lad, oh, he did such a daring thing.' The king said, 'It cannot be.' He said, 'If I have lied, (let it be) my head and your gallows!'

265. He got up and they summoned four battalions of soldiers for him, that is, with armoured cars and machine-guns. These went before and behind him and so, with the soldiers, he came to see this lion. He looked and saw that this was the lion and that this fellow had harnessed it up and put the yoke on its neck and was driving it and ploughing with it. He called to him, 'Ho, fellow, kill that lion. Whatever you want I will do for you.'

266. The fellow said, 'Yes, (I hear, but) this is my prisoner that I have captured. I cannot kill him, but I shall warn him not to

[zaradi] lē nadā, hiç waxtē zararī [zaradī] nawē bō tō.' wutī, 'abē çōn nasîhatî akay?' wutī, 'balē, min barî adam. am şêra gøy haya, aqlî haya, har bē-zimāna. lawyā qinčka biḡātō, pēy alēm, ba îşarat tēy gayānim nāykužim, tēy nagayānim aykužim.'

267. Ka barî dā wutī, 'ay şēr, biçō, lawyā qinčka b^{id}arō.' çū, qinčkay dāō. wutī, 'ay şēr.' wutī, 'ā.' wutī, 'amawē hiç waxtē zararî bō mamlakatî pāşā nawē w bō pāşā nawē.' wutī, 'balē.' wutī, 'hiç waxtē amawē law wēşaṭ naēyt, zarar biḡay la kas.' dasî haî biṛî, ya'nî 'aynan tamanā, ba îşarat tēy gayān. wutī, 'awîşa pāşāy waxta. biçō, tamanāyaki bō bika, la bar away 'umraka la sari haî biḡirē, hukmaka, min naṭkužim.' çū, tamanāyaki bō pāşā nakird, nāy wa sar çāwîō. har çitēk-ū, zimānî naw. wutī, 'da, wara, biçō wēşaka.' çūa wēşaka, lēy kawt.

268. Îmjār pāşā xulqî maḥmūy kird, birdiō lagaî xōy. nānî xwārd, da'watî kird, pāş da'wat kirdin wutī, 'çi maxsayaki haya min ḥāsili akam, la mamlakatā.' wutī, 'maxsay min har faşswārē w kirdigma wa mamlakatakaā wa şon awaā hātim, awima awē.' wutī, 'na bistiḡma w na diḡma faşswār la mamlakatî minā wā sāḥēw dasalāt wē w bēta mamlakatî tō w xasārî wā biḡā w nam-bistuwa w nayşimdiḡa. faqat čia, min wazirē haya, wazirî qadimîa, kōna, bā bānî kam, su'alēki lē bikam.'

269. Bānî kird, wutī, 'ay wazir.' wutī, 'ā.' wutī, 'faşswār haya la mamlakatî xōmān bam taqrîra [taqîra] w bam jasārata?' wutī, 'balē, haya. nāwî simanswāra.' wutī, 'jā mawqihî kōya?' wutī, 'qat'îyan [qathēn] kas nāzānē mawqihî kōya, faqat čia, am kuṛa bitwānē biçē bō lāy simirx—simirx haḡdihāya^k haya, fēr būwa ba baçakānî, la sar dāraka ayxwā, sālî kaṛatē. isa baçay kirdiḡa simirx, hēştā naxurāḡa, hā la xurānā, haḡdihā bē bōy—faqat am kuṛa bitwānē aw haḡdihāya bikužē simiry wa fāsi pēy ēžē, atgayēnēta hîn, faşswār.'

270. Wutī, 'kuṛim, atwānî?' wutī, 'balē.' tîr ū kawānî haî ḡirt ū rōi bō dār. mawqihēk-ū wakū aw kaḡa. çū, la guzarî dārā xōy dā

cause you any harm, that he should never harm you again.' He said, 'How will you warn him?' He said, 'Yes, I shall let him loose. This lion has ears and intelligence, he just cannot talk. If he will crouch down there I shall tell him. If he gives me to understand, by a sign, (that he will obey) I shall not kill him, and if he does not do so I shall kill him.'

267. When he let him loose he said, 'Lion, go and crouch down there.' It went and crouched. He said, 'Lion!' It said, 'Yes.' He said, 'I want you never to do any harm to the king or to his kingdom.' It said, 'Yes.' He said, 'I want you never to come out of that thicket or to harm anybody.' It raised its hand, just like a salute, and so gave him to understand (that it would obey). He said, 'That is the present king. Go and salute him so that he may lift the sentence from your head and that I need not kill you.' It went and did not just salute the king but placed (his foot?) above its eyes. It had everything but the power of speech. He said, 'Well, come, go into the thicket.' It went into the thicket and lay down.

268. Then the king invited Mahmud and took him back with him. He ate and (the king) entertained him, then after the entertainment he said, 'Whatever you want I shall bring it about for you, (provided that it is) within my kingdom.' He said, 'All I want is the Black Rider. I have traced him to this country and I have come after him. That is what I want.' He said, 'I have neither heard nor seen that there is such a powerful Black Rider in my kingdom who comes to your kingdom and does such damage. I have never heard or seen such a thing. But I have a vizier, a very old-established vizier. Let me summon him and ask him.'

269. He summoned him and said, 'O vizier.' He said, 'Yes.' He said, 'Is there a Black Rider of this description, and so bold, in our kingdom?' He said, 'Yes, there is. His name is Simenswar.'¹ He said, 'Where is his place then?' He said, 'Absolutely nobody knows where his place is, but if this lad can go to the Simurg—the Simurg has a dragon which has acquired a taste for her babies and eats them on the tree once a year. Now the Simurg has just produced some babies which have not yet been eaten, but they are about to be eaten when the dragon comes for them—but if this lad can kill the dragon the Simurg will tell him the truth, and get you to the thingummy, the Black Rider.'

270. He said, 'My son, can you?' He said, 'Yes.' He took up his bow and arrow and went to the tree. It was a place like yonder

ğirt û dā nişt bōy. diqatî dā, la kaž bar bûwa, har dû çawî wakû alitirk asûtê, wakû çawî turumbêl asûtê. pāšî awa nizîk bûwa, nizîkî dār bûwa, nāwqa^d w gardinî ālān la qaḍ dār biçêta sarō. ka biçêta sarō amiš tîrêkî tē taqān, tîrî difa' bû, dāy la har dû çawî, kōrî kird.

271. Haždihā ba bē-čawî māō, kawta xwārō. halî kēšā šimšēr, čūa sarî, pārča-pārçay kird, kuştî w firēy dā. qaribî da kilō, dwānza kilō gōštî haždihāy birî, birdia sarō, xistia bar baçakān. baça dasî kird ba xwārdinî gōštî haždihā, wutî, 'ay binyādam.' wutî, 'balē.' wutî, 'tō čakaḡ kirdiḡa lagał ēmaā. dāykî ēma bētō īsa, qahrî haya, yazabi lē aḡirē, la guzarā mawa. dāykî ēma bardî hā wa sar šānō, tō bibinē awkužē.'

272. 'Alē, "kē dužmināyatîy kirdiḡa lagał minā xōy dar xāt dužmināyatîy lagał akam." wa čakay nāzānē ama tō kirdiḡta. bā binîšetō, ēma tēy bigayēnîn, dāykî ēma, qisay lagał bikayn wa pāšî ama ka qisamān lagał kird, pāšî awa inja dāykim tēta sar xōy, ēžē, "kē čakay lagałim kirdiḡa čakay adamō." wutî, 'balē.' kābrā čū, xōy qāim kird, ka maḡmū wē, la bin dārakaā dāyān pōšt, la xōy dā pōšt.

273. Simirx hātō, tamāšā akā haždihā kužyāḡa. bardē hā wa sar šānō. wutî, 'kē dužminî mina xōy dar bixāt dužmināyatîy lagałā akam.' kas nabû jwābî biḡātō. barda gawrakay firē dā, bardē gawra bû, firēy dā, hātō lāy baçkakān. bačka pēy wut, 'ay dāykî ēma.' wutî, 'balē.' wutî, 'čanēka tō bačka akayt û haždihā ayxwā?' wutî, 'qaribî sad sāla.' wutî, 'bāša, lamawpēš bō nawkušt?' wutî, 'ba çinim nakawt.' wutî, 'ay, īsa bō čî, kužyāḡa, alēy dužmināyatîyān akay? bēža, "kē čakay kirdiḡa čakay biḡamō. čî maxsayakî haya?"'

274. Ka baçakānî wutî, 'dāya, tō baḡ ka, bēža, "kē čakay kirdiḡa čakay lagałā akam,"' ka bāḡî kird wutî, 'kē am čakay kird čakay biḡamō.' maḡmū hāta darō, wutî, 'min kirdiḡma.' wutî, 'čit awē?'

mountain. He went and settled himself at the foot of the tree and waited for it. He saw it come away from the mountain, both its eyes burning like electricity, like the eyes of an automobile. When it had come near the tree it wound its body and neck round the trunk of the tree to climb up it. As it was going up he shot an arrow at it, an explosive arrow,¹ which hit both of its eyes and blinded it.

271. The dragon was left eyeless and fell down. He drew his sword, went up to it and cut it to pieces, killed it and threw it away. He cut off about ten or twelve kilos of the dragon's flesh, took it up and threw it before the babies. The babies set about eating the dragon's flesh, saying, 'O man.' He said, 'Yes.' They said, 'You have done us a good turn. If our mother should come back now, she has a temper and she will be angry with you, so do not stay at the foot of the tree. Our mother has a rock on her shoulder and if she sees you she will kill you.'

272. 'She will say, "If he who has made enmity with me comes forth I shall give him enmity." She will not consider this that you have done a good turn. Let her alight and let us explain to her, our mother, and talk to her and then, after we have talked to her, my mother will come to her senses and will say, "He who has done me a good turn, I shall repay him."' He said, 'Yes.' The fellow, Mahmud, went and hid himself and they covered him up and he covered himself up below the tree.

273. The Simurg came back and saw that the dragon had been killed. She had a rock on her shoulders. She said, 'If he who is my enemy comes forth I shall give him enmity.' There was nobody to answer her. She threw the big rock away. It was a big rock and she threw it away and came back to her babies. The baby said to her, 'O our mother!' She said, 'Yes.' He said, 'How long is it that you produce babies and the dragon eats them?' She said, 'It is about a hundred years.' He said, 'Well, why haven't you killed it before now?' She said, 'I didn't catch it.' He said, 'Why then, now that it is killed, do you say that you will "give them enmity"? Say, "He who has done this good turn, I shall repay him. What does he want?"'

274. When her babies said, 'Mother, you call out and say, "He who has done this good turn, I shall do him a good turn,"' when she did call out she said, 'He who has done this good turn, I shall repay him.' Mahmud came out and said, 'I have done it.' She said, 'What do you want?' He said, 'By God, this is what I want from

wutî, 'wallâhî, amam awê la tō, bimgayênî bō mamlakatî simanswâr.' wutî, 'şalā saq sālî tir min bačkam bikirdāya w haždihā biyxwārdāya, am paŋpita lē nağirtāyam. bāša, mādām tō čākakaŋ lagaŋ min kirdiğa, bičō, haw^t kunna āw, kunnay gāwaz, bōm bēra ayra wa haw^t baxta, dā-wasta, qalaw yānî wakū barān, bōm bēra ayra.'

275. Čūa lāy pāšā, wutî, 'ay pāšām.' wutî, 'balē.' wutî, 'haw^t baxta dā-wastam awê al'ān la tō wa haw^t kunna āw.' wutî, 'bāša, bōt payā kam.' dāy wa kōlî hamālā bō lāy simirx, bōyān bird. xwārdinî xōyşî 'adadî ama mājē guzarānî pē bikā bō dāyān pēy. rōia lāy simirx, kunna āwakān ū dā-wastakān halî wast wa žēr bālîa w halî ġirt ū simirx birdî. xōyşî čūa nāw bālî.

276. Rōi, rūy kirda mamlakatēk, haw^t sāl rēga-w, wa haw^t mān birîy wa simirx. tamāšā akā la nāw baħrēkā qalāčayak haya, birdî, rūy kirda qalāča. lāy qalāča dāy nā. čwār dawrî qalāčaka baŋ-ū, faqatî kār čia, bāqimanî baħr-ū. dāy nā, wutî, 'ama šon ū mawqîhēkî simanswāra. ēwāra tētō ayra, aybinî. itir 'ilāji xōt bika.' wutî, 'bāša.' aw lēy dā, rōi, simirx, rōiō bō mawqîhî xōy.

277. Pāšî awa čū, čālēkî haŋ kand ū tēy čū, maħmū, xōy qāim kird la čālaka. tamāšāy kird, ēwāra řašswār hātō, māinakay kirda tawîlayakō, xōy čūa sar qarawēlayakî řaq, dā ništ. tamāšāy kird, zarpē xwārdinî bō hāt, la sē naw'î bā wa sarō. ba'zēkî lē xwārd ū ba'zēkî nāya pištî sarî xōy wa dāy nā. xōyşî hilāk bû, lēy kawt. maħmū zōrî birsi-w, haŋ sâ, 'adadēkî lē xwārd ū pāšî 'adadaka inĵarakū čūa čālaka.

278. Bayānî haŋ sâ xwārdin bixwā, simanswār, ū bičētō bō řaw, tamāšā akā xwārdinakay lēy xuryāğa. wutî, 'kēy ka hātîğita [hātîita] mawqîhî min wa lam xwānita xwārdiğa? tā wa tēmō ēwāra najātî xōt biğa anā awkužim.' řey guzarānî nīa birwā. lēy dā, řašswār, rōi w ēwāra hātō. itir manjahî namā, maħmū. sîniaka hātō bar dasî, hāt, lagaŋi xwārd. wutî, 'naŋōit?' wutî, 'naxēr.'

279. Wutî, 'bāša, min qarārî qa'day min wāya, wa'day min, zōrān bigirîn. mini dā ba 'arzā bimkuža, biğdam ba 'arzā awkužim.'

you, that you should get me to the country of Simenswar.' She said, 'Would that for another hundred years I had gone on producing babies and that the dragon had eaten them, rather than that you had extracted this from me by this means.' Well, since you have done me the good turn, go and bring me here seven oxhide water-skins and seven young fatted rams, as fat as full-grown rams.'

275. He went to the king and said, 'Sire.' He said, 'Yes.' He said, 'I want seven young fatted rams from you immediately and seven water-skins.' He said, 'Right, I shall procure them for you.' He had them carried on the shoulders of porters to the Simurg. They also put down food for Mahmud himself, enough for him to live on for a month. He went to the Simurg and tied the water-skins and the fatted rams under her wings, then she took him up and carried him off. He went between her wings.

276. He went and turned towards a country seven years' journey away, which he completed in seven months by Simurg. He saw that there was a fortress in the middle of a sea. She took him towards it and set him down beside the fortress. There was dry land on all four sides of the fortress but the thing was, all the rest was sea. She set him down and said, 'This is the place of Simenswar. He will return here in the evening and you will see him. For the rest, fend for yourself.' He said, 'Good.' She, the Simurg, set off and went back to her own place.

277. After that Mahmud went and dug a pit and got into it and concealed himself in the pit. In the evening he saw the Black Rider return, put his mare into a stable and go and sit down on a hard bed. He saw that a tray of food came for him with three kinds of food on it. Some of it he ate and some of it he set down behind his head. He was tired and lay down. Mahmud was very hungry. He got up, ate a little of it and then went back into the pit again.

278. In the morning he, Simenswar, rose to eat and go out hunting again and saw that some of his food had been eaten. He said, 'Who are you who have come to my place and eaten from this tray? Save yourself before I return this evening or I shall kill you.' There was no way for him to go. The Black Rider set off and went and returned in the evening. Mahmud had no refuge left. The tray came before him again and he came and ate with him. He said, 'So you didn't go!' He said, 'No.'

279. He said, 'Well, this is my practice, as I promised, that we shall wrestle. If you throw me to the ground kill me, if I throw you

wutî, 'zôr bâša.' haî sãn, nãnyãn xwãrd, dasyãn kird wa zôrãn ġirtin. aw šawa tã wa bayãnî zôrãn, kasyãn kasyãn naxist. bayãnî maħmũ wutî, 'barim da, min bã biçim, nøž akam.' çũ, nøžî kird û fira pãrão w pãši pãrãnõ ka hãt zôrãnî ġirt lëliã.

280. Rašswãrî dã wa 'arzã. haî kešã xanjar, šimšer, sarî biwiřê [bũřê]. wutî, 'sarim mawiřa.' dugmay tirãzãn, tamãšã akã afrata, kaniška. ka kanišk-ũ, bãwvũšê palka wa sarõ, naykušt, wutî, 'day, bõ çî tõ amita kird lam birãyãnî mina ka kaniškêkî?' wutî, 'min aħdim kirdiğã, min pãlawãnim, yakê naê [naya] pištî xõm biğã wa arzã šũ nãkam. imřõ tõ minit dã wa 'arzã šũ wa tõ akam.' wutî, 'bãša.' mãray kird.

281. Wutî, 'min kaniškî šãy pariãnim, nãwim malika tãusa.' wutî, 'bãša.' pëkõ mãnõ 'adadî dũ sê sãl, řayãn pëkõ abwãrd. pãši dũ sê sãlaka šawëkyãn pëkõ wũn, wutî, 'maħmũ.' wutî, 'ã.' wutî, 'imšaw min amirim. bayãnî 'arabê tẽ, min 'aidî aw 'arabima, amwãtõ.' wutî, 'šet mawa,' w pëkõ xawtin, gama w yãriyãn kird tã wa nimašaw. pãši nimašaw kanišk la xõyõ mird. haçiya^k qapî lë ġirt û qurinjikî lë ġirt mird.

282. Bayãnî řõž-ũõ, tamãšã *akã 'arabëk swãrî ħuštirëka, hãta kalawarî, wutî, 'maħmũ, awã amãnatê hã lãt, 'aidî mina. bimdarê.' wutî, 'ama amãnatî nia lãm.' wutî, 'bimdarê, hã lãt.' çũa žũr bizãnê hõš nahãtõ, çũ, tamãšã akã xarika—yãnî bën akã, xirãp awê. wutî, 'wã bãša biydamê, am çiy lë bikam lam baħrã?' wutî, 'wara, 'arab, bitdamê.'

283. Wa harkyãn xistyãna sar ħuštir, ħuštir talasim wũ, haî ġirt û birdî wa ašmãnã [ãsmãnã]. ba talasimîš bẽ-hõša, bãñî kird, wutî, 'maħmũ, agar atwãnî bãy ba dwãmã, min kaniškî šãy pariãnim û awã birdimyãnõ.' wutî, 'quř ba mãlitõ ġirê, min la kè bëm ba dwãy tõã?' aw lëy dã, řõî, amiš haî sã, swãrî mãinî řaš bũ, la baħr

to the ground I shall kill you.' He said, 'Very well.' They got up, ate and fell to wrestling. That night until morning wrestling, and neither of them threw the other. In the morning Mahmud said, 'Let me go, so that I may go and pray.' He went and prayed and made many entreaties and when he came back from his entreaties he wrestled with him.

280. He threw the Black Rider to the ground. He drew his dagger, his sword to cut off his head. He said, 'Don't cut my head off.' He tore open his buttons and saw that it was a woman, a girl! As it was a girl, with an armful of plaits on her head, he did not kill her. He said, 'Well, why did you do this to my brothers, since you are a girl?' She said, 'I, being a champion, have sworn not to marry until someone comes and throws me to the ground. Today you have thrown me to the ground so I shall marry you.' He said, 'Good,' and married her.

281. She said, 'I am the daughter of the King of the Peris. My name is Melike Taus.' He said, 'Good.' They stayed together for two or three years and passed the time together. After the two or three years, one night they were together when she said, 'Mahmud.' He said, 'Yes.' She said, 'Tonight I shall die. Tomorrow an Arab will come. I belong to that Arab and he will take me back.' He said, 'Don't be daft,' and they slept together and played till midnight. After midnight the girl simply died. However much he bit her and pinched her she was dead.

282. In the morning the sun rose, he saw an Arab mounted on a camel who came to his door and said, 'Mahmud, you have something in trust which belongs to me. Give it to me.' He said, 'This is not "in trust" with me.' He said, 'Give it to me. It is with you.' He went inside to see whether she had not recovered her senses. He went and saw that she was in the process—that is to say, he smelt that she was decomposing. He said, 'It is best that I give her to him. What should I do with her in this sea?' He said, 'Come, Arab, that I may give her to you.'

283. Both of them together put her on the camel. The camel was a magic one and took her up and carried her into the sky. She was senseless by magic too and called out, 'Mahmud, come after me if you can. I am the daughter of the King of the Peris and they have taken me back.' He said, 'Mud engulf your home! How can I come after you?' She set off and went, while he got up and mounted the black mare, which took him across the sea to the dry land. He set

kirdîa aw bařō, mǎina řařî bar dā, law lāwa kawta sar baħr ū sarawxwār řōî.

284. Dîqatî dā, ama sē dēwa řař akan, yaktiryān hamū zāmār kirdîga. wutî, 'wāz bēra, bā yaktirî nakužîn. am binyādama bē, ama ma'lūm řař'mān akā.' čūa lāyān, wutî, 'bō čî yaktirîtān wā zāmār kirdîga, xwā bitāngirē.' wutî, 'wallāhî, ēma—la sar ama kilāwî saxrî jîna, ama tūlî silēmān pēyammār, ama qālîčay silēmān pēyammara. kilāwî saxrî jîn, biykayta sar kas nātbinē. tūlaka biday, lam qālîča biday, *alē, "labē", alē, "la kō?", hačkō maxsař biwē qālîčayş awwā.'

285. Wutî, 'da, wā nāē, karakān, čōn abē? min am tîra ataqēnim, ēwa hač kāmâtān zū hāwirdtānō bō awtāna, hač yakē, bō awtāna.' wutî, 'zōr bāša.' tîrî taqān, bîs ū čwār sa'āt řē tîr ařwā. řāyān kird wa řōn tîrā. tā awān řōîn kilāwî kirda sarî, čūa sar qālîča, tūlēkî lē dā. wutî, 'labē.' wutî, 'la kwē?' wutî, 'la mamlakati řāy pariānā dām na.'

286. Qālîča hařî bird, la qarāxî řārēkā dāy nā ka řārî řāy pariāna. dāy nā w qālîčay qađ kird ū nāya bāxalî w kilāwî nāya bāxalî w tūlî girta dasîō, řūy kirda pyāwî řîşsipî la řārakā. wutî, 'kanişkēkî řāy pariān lam baynā hāwirdyānō. kāmaseya qalākay?' wutî, 'kanişkakay řāy pariān, a' awa qalāčakayatî. γāyatî čîa? ama ħawzēka, dū xuşkî tîrî lagařî itir tēn bō sar am ħawza. agar ħaz akay biybînî layra dā niša.' wutî, 'bāša.'

287. Dā nişt, tamāşāy kird, lagař dū xuşkî tîrîā hātin bō sar ħawzaka, malayān kird. dwāna xuşkakay wa yakō malayān kird, amîş dwāy awān malay kird. čūa ħawzaka, kilāwî saxrî jînî kirda sar ū čūa bōqay mili, kas naybînî. la kōlîā řōîō bō hōdakay xōy. la hōdakay xōyā xōy āşkirā kird. wutî, 'hā maħmū, hātî.' wutî, 'balē, hātim.' wutî, 'mādam tō hātî, zōr bāša.' pēkō řāyān bwārd la qalāčaā, yānî 'adadî yak māñ.

288. *Kaniška pāşā wutî, 'maħmū.' wutî, 'ā.' wutî, 'ama hič

the black mare loose and from that side she went on to the sea and went under.

284. He saw three demons¹ fighting who had all wounded one another. They said, 'Desist, let us not kill each other. If this human being comes he will surely settle our case for us.' He went up to them and said, 'God take you, why have you wounded one another in this way?' They said, 'By God, we—on account of this, which is the cap of Sakhr the Jinnee, this, the stick of Solomon the Prophet, and this, which is the carpet of Solomon the Prophet. If you put the cap of Sakhr the Jinnee on your head nobody will see you, and if you strike the carpet with the stick it will say, "Whatever you say. Whither away?"'² Wherever you want to go the carpet will take you.'

285. He said, 'Now this won't do, you asses. How can it be? I shall shoot this arrow and whichever one of you brings it back first, they shall be for that one. Whichever one, they shall be for him.' They said, 'Very good.' He shot the arrow and it went a twenty-four hour journey. They ran off after the arrow. While they were going he put the cap on his head, went onto the carpet and struck it with the stick. It said, 'Whatever you say. Whither away?' He said, 'Put me down in the country of the King of the Peris.'

286. The carpet took him up and put him down at the edge of a city which was the city of the King of the Peris. It put him down and he folded up the carpet and put it under his arm, with the cap, and taking the stick in his hand he turned towards an old man in the city. He said, 'They have recently brought back a daughter of the King of the Peris. Which is her palace?' He said, 'The daughter of the King of the Peris, that yonder is her palace. But to what end? Here is a pool and she will come to this pool with two more of her sisters. If you want to see her, sit here.' He said, 'Very well.'

287. He sat down and saw her come to the pool with two more of her sisters and they swam. Her two sisters swam together and she swam after them. He went to the pool, put the cap of Sakhr the Jinnee on his head and went onto the nape of her neck. Nobody saw him and on her shoulder he went back to her room. In her room he revealed himself. She said, 'Ha, Mahmud, so you have come!' He said, 'Yes, I have come.' She said, 'Since you have come, it is well.' They passed the time together in the palace, that is to say for a period of one month.

288. The King's daughter said, 'Mahmud.' He said, 'Yes.' She

*fāyay [fāy] nīa. biçō majlīsī pāšā, baškam pāšā min biqā ba tō.' wutī, 'balē.' čūa majlīsī pāšā. wutī, 'wusūlī zin wa šū dānī ayra čia, kilāšaka dā nē bō pāšā, kōnarakānī. ka čūa darō, hātō, pēlāwakānī dā kan, bōy bitakēna w biynē tāqē. ama wusūlī awē, azānē dāwāy zin akay.' wutī, 'zōr bāša.'

289. Pāšā ha! asā, čūa darō, pēlāwakānī bō dā anā, ahātō, pēlāwakayši ha! ağırt, aynā tāqaka. pāšā wutī, 'ay majlis, am kuřa hātiga dāwāy zin la ēma akā. ēwa či aīēn? bā biykužin?' wutī, 'na pāšā, maykuža. biynēra wa šon hikāyatī aḥmay kōrā. agar hāwirdiō zinī biḍarē, agar nayhāwirdō awā hič, i'dāmī ka.' wutī, 'bāša.' wutī, 'rōla, tō biçō šon hikāyatī aḥmay kōrā, bōm bēra w min zinit aḍamē.' wutī, 'zōr bāša.'

290. Qālīčay bird, law paḥī šār dāy xist, čūa sarī, tūlēkī lē dā. wutī, 'labē.' wutī, 'la kwē?' wutī, 'la lāy aḥmay kōrā dām nē.' ha! ğirt ū birdī, lāy birakā dāy nā. tamāšā akā, gumagumē tē lam birā. čūa xwārō, tamāšā akā ama pyāwēkī ḥāfizī rīščarmūa, dā ništiğa lam birā. su'ālī lē kird, wutī, 'tō čiyt ū čikarayt?' wutī, 'min mīmānim.' nān hāṭ bō aḥmay kōr, wutī, 'nān bixō.' wutī, 'nān nāxōm ḥakāyatī xōtim bō nakay.' wutī, 'tō nān bixō, min ḥakāyatī xōmu bō akam.'

291. Nānī xwārd ū pāši nān xwārdin wutī, 'min kuḥēk būm, sāḍa, 'amrim la čwārdaā bū, la šārā 'amalam akird. kābrāy 'arab hāt, jāḥī dā, wutī, "kē tē lēlimā ba qatārčiatī xōnī xōy biḍamē." wutim, "min tēm." xōnī xōm lē war ğirt, birdim, dāma dāykakam ū birākānim, čūm lagaḥī. čil hēsirī hāwird, lagaḥ čil xarārā. ka hātīna sar am bīra minī dā ēlāya [dāyalā] xwārō, xarārakānim piḥ kird la āltūn bōy, ha! kēšāya sar, nāmān la hēsir, lēmān dā, rōin.'

292. Zōr rōin ū kam rōin, kuḥaka, aḥmaḍ, tamā'ī lē yālib bū ka biykužē. wutī, 'arab.' wutī, 'ā, aḥmaḍ, xarikī amkuži?' wutī,

said, 'There is no point in this. Go to the King's audience-chamber, maybe the King will give me to you.' He said, 'Yes.' He went to the King's audience-chamber. She said, 'What is the custom for giving a woman's hand in marriage here? Put the King's shoes¹ down for him. When he goes out and comes back and takes off his shoes, shake them for him and put them on a shelf. That is the custom there and he will know that you are asking for a woman's hand.' He said, 'Very good.'

289. When the King got up to go out he would put down his shoes for him, and when he came back he would take up his shoes and put them on the shelf. The King said, 'O ye present, this boy has come to ask a woman's hand of us. What do you say? Should we kill him?' They said, 'Nay, Majesty, do not kill him. Send him after the story of Blind¹ Ahmed. If he brings it back give him the woman, if he does not bring it back then no matter, put him to death.' He said, 'It is well.' He said, 'My child, go after the story of Blind Ahmed and bring it back to me and I shall give you the woman.' He said, 'Very well.'

290. He took the carpet and spread it out outside the city, went onto it and struck it once with the stick. It said, 'Whatever you say. Whither away?' He said, 'Put me down by Blind Ahmed.' It took him up and carried him off and put him down by the well. He observed that there was a rumbling coming from the well. He went down it and saw a white-bearded blind man sitting in this well. He asked him, saying, 'Who are you and what business have you?' He said, 'I am a guest.' Food came for Blind Ahmed and he said, 'Eat.' He said, 'I shall not eat unless you tell me your story.' He said, 'You eat and I shall tell you my story.'

291. He ate and after he had eaten Ahmed said, 'I was a simple lad, fourteen years old, and working in the city. An Arab fellow came and announced, "Whoever will come with me as a muleteer I shall give him his blood(-money, in advance)." I said, "I'll come." I took my blood-money from him, took it and gave it to my mother and my brothers and I went with him. He brought forty mules with forty sacks. When we came to this well he let me down into it. I filled the sacks with gold for him, he pulled them up and we put them on the mules and we set off and went.'

292. They went on and on. The boy Ahmed was overcome by a desire to kill him and said, 'Arab,' He said, 'Yes, Ahmed, are you going to kill me then?' He said, 'Arab, by God, if you don't give

'arab, ba xwā, awkužim, bîst bār lam bārānima na^{daytē}.' wutî, 'bāša, bîs't adamē.' fira fōin, kam fōin, . . . 'ba xwā, ham awkužimō da bārî kam na^{daytē}.' wutî, 'bāša, da bārî kayšit a^{damē}.' fira fōin, kam fōin, wutî, 'har awkužim away tir-*im *na^{daytē}.' 'nātdamē.' wutî, 'ay mîwān, kør bûm û kawtîma am bîra.' wutî, 'zør bāša.'

293. Ha! sâ, hâta darō, swārî qālîča bû, tûlî lê dâ. wutî, 'labē.' wutî, 'la kə?' wutî, 'lây qasrî pāšây parîān dām na.' hāwirdî, la qasrakaā çû, hikāyatî a^{hmay} kōrî bō kird. wutî, 'ay majlîs, wazîr, biykužim?' wutî, 'na, maykuža, biynēra wa šon hikāyatî āsingārâ.' wutî, 'fōla, atwānî, biçōa šonî hikāyatî āsingār û bōm bēra w žinit a^{damē}.' wutî, 'bāša.'

294. Swārî qālîča bû, tûlêkî lê dâ. wutî, 'labē.' wutî, 'la kwē?' wutî, 'lây dukānî āsingārâ dām nē.' birdîa lây dukānî āsingār, dāy nâ. dâ ništ lây dukānîa, tamāšâ akâ haçî san'ât akâ řaš awētō, çakušî lê a^{dâ} w san'âtî bō nākîrē. wutî, 'tō haçî san'ât akay bō çî řaš awētō?' wutî, 'wallâ, min fōžêkyān kuřêk âw âwirdî layraō, gilim dâō. wutî, "fōžê sē çakuš awašēnim la sē šûša āsin, aykama sē šûša âltûn." min fōžê wutim, "çwār šûša biwašēnō." ây, wutî, "nâywašēnim." xistima âwaka, hamû âltûnakam bûwatō āsin, îsa wurd awim bō aw kuřa âw bērētî, gilî a^{damō}.' wutî, 'bāša, ama wâ hikāyata?' wutî, 'balē.'

295. Ha! sâ, lēy dâ, fōiō. . . . wutî, 'ay wazîr, bā biykužîn. hikāyatî āsingārîšî hāwirdō.' wutî, 'na, maykuža, biynēra wa šon hikāyatî lēfadirûâ.' wutî, 'bîřō, hikāyatî lēfadirûm bō bēra w žinit a^{damē}.' nārdî wa šon hikāyatî lēfadirûâ. qat'â [qatdâ] am lēfadirûa haçî taqa! akâ wa dasî akâ, harçî darzî awašēnē nâykâ wa lēfaka, aydâ [ayyâ] la dasî.

296. Înjār dâ ni^{te} la sar dukānaka tâ ewārē, ewārē su'ālî lê kird, 'tō çiyt û çikāray?' wutî, 'min yarîbim.' wutî, 'bâ biçîn bō mālî

me twenty of these loads I'll kill you.' He said, 'Well, I'll give you twenty.' They went on and on—'By God, if you don't give me another ten loads I'll still kill you.' He said, 'Very well, I'll give you another ten loads.' They went on and on and he said, 'I'll still kill you (if you don't give me) the rest.' 'I'll not give them to you.' (Ahmed) said, 'O guest, I became blind and fell into this well.' Mahmud said, 'Very good.'

293. He got up and came out, mounted the carpet and struck it with the stick. It said, 'Whatever you say. Whither away?' He said, 'Put me down by the palace of the King of the Peris.' It brought him and he went into the palace and told him the story of Blind Ahmed. He said, 'O ye present, viziers, should I kill him?' They said, 'No, do not kill him, send him after the story of the Smith.' He said, 'My child, you can do it. Go after the story of the Smith and bring it to me and I shall give you the woman.' He said, 'Very well.'

294. He mounted the carpet and struck it once with the stick. It said, 'Whatever you say. Whither away?' He said, 'Put me down by the Smith's shop.' It took him to the Smith's shop and set him down. He sat down by his shop and saw that everything he tried to make went black again when he struck it with the hammer and he could not forge it. He said, 'Why does everything you try to make turn black again?' He said, 'By God, one day the river brought a boy along here and I pulled him out.' He said, 'Every day I shall strike three rods of iron with the hammer and turn them into three rods of gold.' One day I said, 'Strike four rods.' Well, he said, 'I'll not strike them.' I threw him back into the water and all my gold became iron again and now I am looking out for the water to bring that boy back so that I can pull him out again.' Mahmud said, 'Right, is this the story?' He said, 'Yes.'

295. He got up, set off and went back. The King said, 'O vizier, let us kill him. He has brought the Smith's story back too.' He said, 'No, do not kill him, send him after the story of the Quilter.' He said, 'Go and bring me the story of the Quilter and I shall give you the woman.' He sent him after the story of the Quilter. This Quilter, absolutely every stitch he made went into his hand, every needle he flourished he pushed, not into the quilt, but into his hand.

296. This time he sat down at the shop until evening, when he asked him, 'What are you and what business have you?' He said,

ēma.' čū mālī awān, nānī bō hāwird, wutī, 'nān bixō.' wutī, 'nān nāxōm hikāyatī xōtim bō nakay.' wutī, 'hikāyatī xōmi bō akam, nān bixō.'

297. Nānī xwārd ū pāši nān xwārdin wutī, 'ay filān kas, min rōžēkyān kōtirē hāt, ništ baw dāraō, dasim bird, kōtirim ġirt. kōtir barzī kirdimō, la āsmānī biřim, birdimā mamlakatī xōy. kōtir būa āfrat, pēy wutim, "ay kuřī lēfadirū." wutim, "bařē." wutī, "tō, čil kārakarim haya, bičō lāy am čil kārakara, pāši am čil kārakara bēra lāy xōm, min bō tōm, tō bō minī." hař sām, čūma lāy sī w nōyān, yakēkyān māō, čūmō bō lāy, ħōriaka xōy. řaqēkī tē hař dām, xistimā bar dukānakay xōm.'

298. 'İsa taqalim bō nākirē wa darziā, wa lēfaā, har ba dastimā akam. ařwānim, ēzim bařkam aw kōtira bētō, biyġirimō, awa nāētō.'

hikāyatī lēfadirūyři birdō, bō pāřay pariānī kird. řay pariān imjār kanīřkī xōy dāē, bōy māra kird.

awā lēy būmawa, itir namā.

'I am a stranger.' He said, 'Let us go to our house.' He went to their house and (the Quilter) brought food for him and said, 'Eat.' He said, 'I shall not eat unless you tell me your story.' He said, 'I'll tell you my story, eat.'

297. He ate and after eating the Quilter said, 'O So-and-so, one day a dove came and settled on that tree and I put out my hand and caught it. The dove lifted me up into the sky and carried me to its own country. The dove turned into a woman and said to me, 'O Quilter lad.' I said, 'Yes.' She said, 'I have forty maids. Go to these forty maids and after them come to me, I shall be for you and you for me.' I got up and went to thirty-nine of them. There was one left and I went to her, the houri herself. She gave me a kick and threw me down in front of my own shop.'

298. 'Now I can't get a stitch into the needle, the quilt (rather), I simply put it into my hand. I am looking out, saying that maybe that dove will come back and that I may catch it, but it doesn't come.'

He took back the story of the Quilter also and told it to the King of the Peris. This time the King of the Peris gave him his own daughter and married her to him.

There, I've finished, there's no more left.

III

BINGIRD AND PIŽDAR

THE *Piždar* district, comprising one sub-district of the same name and a second called *Bingird*, lies at the extreme north of Suleimaniye province. Pizhder proper is the only part of the province lying north of the Lesser Zab river, which here forms the boundary with the sub-district of Bingird. My first Bingirdi informant I met in Suleimaniye, but all the remaining texts in this section were taken down in *Qal'a Diza*, the centre of the district.

The first four short texts were dictated by 'Abdullā, son of *Malā* (mullah) *Maḥmūd*, a young man in his early twenties, from Bingird village. He came originally from the neighbouring village of *Marga* (which was formerly the centre of the sub-district), for reasons he gives in one of the texts. He had gone through the six classes of the village Elementary school and so absorbed some Sul. forms into his speech. When I met him he had come to Suleimaniye town to attend an educational course intended to train persons of his calibre as village school-teachers for a drive against illiteracy.

After a few sessions, devoted to noting down sentences in his dialect, it was explained to him what was wanted of him in the way of connected texts. The next day, accordingly, he appeared with the story of 'a stupid man' written out. Although I preferred to take it down from his dictation, without his consulting the written text, I have added certain passages from this (in parentheses) to round the story out. The story of 'a tortoise and two ducks' he dictated on the following day. Far from being of Kurdish origin, this Indian fable had found its way, presumably via an Arabic translation (*Kalīla wa Dimna*), into a Kurdish school reader, *Xəndinī kurdī bō sinfī ʿwāram*, and been paraphrased for the occasion by Abdullah. The remaining two texts were more spontaneous.

The long story of 'Arselan' is a popular one in Persia, where it has often been printed. It was part recorded (Bin. 314-51) and the rest dictated by one *Hama Šarīfī Hawllāy koxā Mustafay Činārna*. Hama Sherif, son of Abdullah, son of headman Mustafa of Chinarne, was born in that village, about eight miles east of Bingird,

and had lived there all his 25 years except the last. This he had spent at *Sindōlān*, a village on the northern bank of the Zab, four miles from Qala Dize, as a servant of the agha. He was in Qala Dize attending the agha's sons at school.

The Piž. texts were all dictated by followers of Ahmed Agha of *Girbdāx*, a village a mile to the east of Qala Dize, who was himself most helpful. The first two, factual passages, 'Summer' and 'Tobacco', were by '*Usēnī Brāīm*'. Hussein, son of Ibrahim, aged about 30, was born in *Hasār* but now lived in Girbdakh, which adjoins it.

The next two speakers were provided by Ahmed Agha on the recommendation of my host, Mejid Said from Suleimaniye, headmaster of the local Intermediate school. Mejid, entering into the spirit of the thing, had demanded *dū naxōdawārī bāš* 'two good illiterates'. The first was *Aḥmadī Muḥammad Sa'īd*, a jovial man in his fifties. Born in *Nūradīn*, some miles west of Sindolan on the north bank of the Zab, he had lived about half his life in Girbdakh. He explained that *mīlataka ba ḥāšīratī nūradīnī manšūrin, āyākān ba ḥāšīratī mīrāwdalī* 'the people are known as the Nuredini clan, the aghas as the Mirawdeli clan' (cf. Edmonds, *Kurds, Turks and Arabs*, pp. 217 ff.).

Apart from providing his own four texts, Ahmed was an indispensable help in taking down the story of 'forty-one deaths', told by his crony *Bāōmarī Amzay*. Ba(b H)omer ('*Umar?*'), son of Hamze, was an eldritch character of over 60 who gabbled so much that everything he said had to be repeated to me, and perhaps to some extent shortened and 'translated', by Ahmed. Baomer had been born in *Halšō*, a village in the hills nine miles east of Qala Dize, but had lived for the past eight years in Girbdakh.

Pyāwī bē-aql

299. KĀBRĀYAK (ha)bū, čand sāl bū kāsibīy [kāspī] dakird har faqīr bū, (dawlamand nadabū. awiš) gutī, 'dabē bičim bō lāy šāžin, amin bizānim bō čī har faqīrim, čand sāla kāsibī dakam.' kābrā rōyšt, wistī bičē bō lāy šāžin, bizānē bō čī čand sāla kāsibī dakā w har faqīra. (aw šāžinaš lam išānay dazānē.)

300. La rēē tūši sayak bū, pēy gut, ba kābrāy gut, 'bō kə dači?' kābrā gutī, 'dačim bō lāy šāžin, čūnka amin čand sāla kāsibī dakam har faqīrim (wa dawlamand nābim).' sayaka pēy gut, 'da, bō miniši pē bilē, "amin čand sāla har girwēm, bō čī čak nābimawa?"' kābrā gutī, 'bāša.'

301. Kābrā rōišt, amjā gaišta bāxawānēk. kābrāy bāxawān pēy gut, 'bō kə dači?' kābrā gutī, 'dačim bō lāy šāžin. amin čand sāla kāsibī dakam har faqīrim ū dawlamand nābim.' kābrāy bāxawān pēy gut, 'da, bō miniši pē bilē, "amin čand sāla xizmatī am bāxay dakam har barī nāgirē.'" kābrā gutī, 'bāša.'

302. Amjā kābrā rōišt hatā gaišta lāy šāžin wa pēy gut, 'ay šāžin, amin čand sāla kāsibī dakam har faqīrim ū dawlamand nābim.' šāžin pēy gut, 'wara, tō biba ba šā, aminīš maḥrūmī tō dabim (wa la sar taxt dā niša, pāšāyatī bika).' kābrā bama fāzī nabū.

303. Kābrā ba šāžinī gut, 'adī sayak pēy gutim, "čand sāla har girwēm, bō čī čak nābimawa?"' šāžin pēy gut, 'pēy bilē, pyāwī kar ū bē-āqil bixwāt (čāk dabētawa).' kābrā gutī, 'bāša.' gutī, 'adī bāxawānēk pēy gutim, "čand sāla xizmatī am bāxay dakam, bō čī barī nāgirēt?"' šāžin gutī, 'pēy bilē, sē kūpa āltūn la bāxakaydā haya, la filān šəndā, daryān bihēnē bāxakašī barī dagirē.' kābrā gutī, 'bāša.'

304. Amjā rōišt la kin šāžin ū gaḥāyawa, tūši bāxawānakay bū. pēy gut, 'pēt gut, ba šāžin?' kābrā gutī, 'balē, pēm gut. šāžin gutī, "sē kūpa āltūn la filān šəndā la bāxakaydā haya, (la bar buxārī aw

A stupid man

299. ONCE there was a fellow who had been working for some years but was still poor and was not getting any better off. He said, 'I must go to the Queen to find out why I am still poor (although) I have been working for some years.' The fellow went, intending to go to the Queen, to find out why he was still poor although he had been working for some years. That Queen knew about these matters.

300. On the way he met a dog who said to him, to the fellow, 'Where are you going?' The fellow said, 'I'm going to the Queen because I've been working for some years and still I'm poor and don't get rich.' The dog said to him, 'Well, say to her for me, "I have been mangy for some years. Why don't I get better?"' The fellow said, 'Very well.'

301. The fellow went on and this time he came to a gardener. The gardener fellow said to him, 'Where are you going?' The fellow said, 'I'm going to the Queen. I've been working for some years and still I'm poor and don't get rich.' The gardener fellow said to him, 'Well, say to her for me, "I have been looking after this garden for some years but it simply will not produce fruit."' The fellow said, 'Very well.'

302. This time the fellow went on until he reached the Queen and said to her, 'O Queen, I have been working for some years and still I am poor and do not become rich.' The Queen said to him, 'Come, you be King and I shall be your wife and you sit on the throne and rule.' The fellow did not agree to this.

303. He said to the Queen, 'Moreover, a dog said to me, "I have been mangy for some years, why don't I get better?"' The Queen said, 'Tell him that if he eats a stupid ass of a man he will get better.' The fellow said, 'Very well.' He said, 'Moreover, a gardener said to me, "I have been looking after this garden for some years, why won't it produce fruit?"' The Queen said, 'Tell him there are three crocks of gold in his garden in such-and-such a place. If he brings them out his garden will produce fruit.' The fellow said, 'Very well.'

304. Then he left the Queen and went back and came across the gardener. He said, 'Did you tell the Queen?' The fellow said, 'Yes, I told her. The Queen said, "There are three crocks of gold in such-and-such a place in his garden and it is on account of the

ältünāna bāxay barī nāgirēt). daryān bihēnē w bāxakašī barī dagirē.” kābrāy bāxawān ba kābrākay gut, ‘da, wara, bā daryān bihēnīn, nīway bō tō.’ kābrā bama fāzī nabū.

305. Amjā fōišt hatā gašta sagaka, pēy gut, sayaka ba kābrāy gut, ‘pēt gut, ba šāžin?’ kābrā gutī, ‘pēm gut. gutuwyatī, “pyāwī bē-aqī ū kar bixwāt čāk dabētawa.”’ sayaka ba kābrāy gut, ‘adī čiy ba tō gut?’ kābrā gutī, ‘ba minī gut, “wara, biba ba šā, la sar taxt dā biniša, aminīš maḥrūmī tō dabim.”’ gutī, ‘adī bō ba qisat nakird?’ gutī, ‘ba xwā, min har la sar balma birinj binūm bāštira laway ka bibim ba šā.’ sayaka gutī, ‘ka wā bē la tō kar ū bē-āqiltir nīa. ba xwā, amin tō axōm.’ (sayaka swārī sarī kābrā bū wa xwārdī.)

Kisalēk wa dū mirāwī

306. Dū mirāwī lagał kisalēk la āwēkdā būn. am dū mirāwīa w kisalaka pēkawa fāyān dabwārd ba kayfxōšī w fāfiqāyatī hata kū qadarēki, balān waxtēki āwakay aw gōmay iškī kird. mirāwīakān dayānwīst bičin bō jēēki kay wā ka āwī tēdā bē, čūnka ba bē āw nātwanin bižin.

307. La bar away ka kisalakaš fāfiqyān bū pēyān gut, ‘ēma dačīn bō jēēki ka, āwī tēdā bēt. atōš dēy lagałmān?’ kisalaka gutī, ‘balē, aminīš nātwanim ba bē āw bižim, lagaltān dēm.’ mirāwīakān pēyān gut, ‘bāša, balān dabē tō šartī awamān lagał bikayt ka ba sar dēyakdā fōištīn, xalkī aw dēya tamāšāmān dakan, nābē qisa bikayt wa bar bibītawa. agīna, ka qisa bikayt, bar dabītawa wa damirī wa hič xatāy ma nīa.’

308. Kisalaka gutī, ‘bāša, ēwa čī bilēn ba qisētān dakam.’ mirāwīakān dārēkyān hēnā, har yaka sarēkyān girt ba dimyānawa wa ba kisalakašyān gut, ‘atōš ba dimit nāwqadakay bigira wa amaš dafīrīn wa halit dagirīn bō nāw āwaka.’ kisalaka ba dimī tund dārakay girt wa mirāwīakān fiṛin.

309. Ba sar dēyakdā fōištīn. waxtēk xalkī dēyaka čāwyān pē kawtin dastyān kird ba qīzaqīž. kisalakaš xōy fā nagirt, dastī kird ba qisa kirdin wa damī bar bū la dāraka wa bar būawa wa mird.

vapours of that gold that his garden will not produce fruit. Let him bring them out and his garden will produce fruit.” The gardener fellow said to this fellow, ‘Well, come, let us bring them out and half of it shall be for you.’ The fellow did not agree to this.

305. Then he went on until he reached the dog and the dog said to the fellow, ‘Did you tell the Queen?’ The fellow said, ‘I told her. She said, “If he eats a stupid ass of a man he will get better.”’ The dog said to the fellow, ‘Well, and what did she say to you?’ The fellow said, ‘She said to me, “Come, be King, sit on the throne, and I shall be your wife.”’ He said, ‘Well then, why didn’t you do as she said?’ He said, ‘By God, if I go on sleeping on rice straw it is better than that I should become King.’ The dog said, ‘If that’s so there is no more stupid ass than you. By God, I’ll eat you.’ The dog attacked¹ the fellow and ate him.

A tortoise and two ducks

306. THERE were two ducks together with a tortoise in a pool. These two ducks and the tortoise passed the time together happily and in friendship for some time, but after a while the water of that pool dried up. The ducks wanted to go to such another place where there would be water, for without water they cannot live.

307. Since the tortoise was their friend they said to it, ‘We are going to another place where there will be water. Will you come with us?’ The tortoise said, ‘Yes, I cannot live without water either, I shall come with you.’ The ducks said to it, ‘Very well, but you must promise us that when we go over a village, and the people of that village see us, you must not say anything and so fall off. Otherwise, if you do say anything, you will fall off and die and it will be no fault of ours.’

308. The tortoise said, ‘Well, whatever you say I shall obey you.’ The ducks brought a stick, each of them seized one end of it in its beak and they said to the tortoise, ‘You seize the middle of it with your mouth and we shall fly and take you up and away to the water.’ The tortoise seized the stick firmly with its mouth and the ducks flew off.

309. They went across a village. When the people of the village saw this they began to shout. The tortoise could not restrain itself but began to talk and its mouth came away from the stick and it fell off and died. In this way lack of self-restraint and inability to

bam naw'a xō fā nagirtin wa zimān fā nagirtin zōr jār dabēt ba dužminī aw kasa ka xōy fā nāgirēt wa dabēt ba sababī namānī aw kasa wa yān zararēki zōrī tūš dakāt.

Bayānī badbaxti

310. LA mindālīawa hič išim nadakird čünka la pēšawa hamānbū wa iḥtiyājimān ba iš kirdin nabū. agar išišmān bibwāya bābim fēnjbārī dagirt wa iši pē dakird. balān waxtēki ka dastkurtī ba sardā hāt majbūr būyn ka ba dastī xōmān iš bikayn wa bābim lagaī āyāy aw dē^adā naxōši la baynyāndā paydā bū wa la bar away ka āyāyaka zōrdār bū wa zulmī dakird bābīšim majbūr bū ka dēyakay xōmān ba jē bihēlē wa bičēt bō jēēki kay wā ka natwānē dastdirēžiy bō bikāt.

311. Wa kāsibimān dakird ba dastī xōmān bō away iḥtiyāji xōmān pēk bihēnīn wa la pāš away ka 'umrmān gaīšta tamanī ḥawt hašt sāli nārdinī bō maktabē, tākū gaīština sinfī šaš pēy xōndim. la pāšān ixtidārim nabū ka ba masrafi xōm la šār bixōnim. aminīš waxtēk ka am dawrayayān kirdawa majbūr būm ka bēm, xōm dāxiī bikam bō away fanj-ba-xasār nabim wa istifāday lē bikam wa iḥtiyāji xōmī pē daf' bikam.

Ganim

312. FALLĀH la waxtī awwalī jistāndā dast dakāt ba jūt kirdin wa zawī kēlān wa tōw čāndin. waxtēki dirēž pē dačē hatākū la tōwakay dabētawa, la čāndinī. la pāš away ka la čāndinī tōwakay dabētawa dast dakā ba ward biḥin bō sālēki ka. aw daylay ka čānduwyatī, ka la 'arzi hāta darē, miškī tēdā haya ba kamī. fallāhakaš talayān bō dirust dakāt wa dayānpastētawa, kuna miškakān. la pāš rōžēki ka aw—kunēki kay ka paydā bibē—talay lē dā danē wa dayānkūžē. hatākū ganimaka gawra dabēt har dayānkūžē.

313. La pāš away ka gawra bū ganimaka dast dakāt ba guī kirdin wa dānakay faq dabēt wa la pāšān dast dakāt ba dirwēna kirdinī wa ka la dirwēna kirdinī būawa [bōwa] gēray dakāt wa daykāt ba kā w dān. la pāš away ka gēra kirdinī tawāw bū ba šanay

hold his tongue is often the enemy of that person who cannot restrain himself and is either the cause of his destruction or causes him great harm.

A 'hard-up' tale

310. FROM childhood I used not to do any work because originally we were well off and had no need to work. If we had work (to be done) my father would engage labourers and get them to do the work. But when we became poor we were obliged to work with our own hands, and my father fell out with the Agha of that village and, as the Agha was powerful and oppressed us, my father was obliged to leave our village and to go to such another place where he could not oppress him.

311. Then we worked with our own hands to provide for our wants and after our age reached seven or eight years he sent us to school, where I studied until we reached the sixth class (of the Elementary school). Afterwards I was not able to study (at the Intermediate school) in the town at my own expense. Then, when they opened this course (to train Elementary school-teachers for the villages), I was obliged to come and enter myself for it so that my efforts should not have been wasted and to take advantage of it and thereby to provide for my needs.

Wheat

312. THE farmer starts to team up and plough the land and to sow the seed in the beginning of winter.¹ It takes a long time until he has finished sowing the seed. After he has finished sowing the seed he sets about ploughing land for the next year. When the crop that he has planted comes out of the earth there are a few mice in it. The farmer makes traps for them and stamps the mouse-holes down. After another day, when more of their holes appear, he puts down traps by them and kills them. Until the wheat gets big he is killing them all the time.

313. After it has become big the wheat begins to produce ears and the grains become hard and finally he begins to reap it, and when he has finished reaping it he threshes it and turns it into straw and grain. After the threshing of it is completed he winnows it in order to separate the straw and the grain from one another.

dakāt hatā kā w dānakay lēk jūdā dakātawa. amjār dast dakāt ba kēšānaway bō mālawā ba kā w dānawa.

Arsalān la mamlakatī Farangīān

314. Rōžēk la fōžān patrūsyāy farangī la sar taxtī xōy qarārī girtibū, čand wazīr ū pālāwānī kursīnīšīn la dawray dā nīštībū, pēy gutin, 'ay wazīrī da min, dabē kē habī la dinyādā muqābilay min bikā, biwērēta min ba šār?' gawayakī zōr yaḫā, zōr la xōyḫā dadī, zōr ba-pīšt-ū-qawat bū, zōr dawlamand bū.

315. Šārēkī habū, šārē qullay sēhamyān pē dagut, har čwār dawray šārī ḥasār bū, bas sē darkay habū, law sē darkānaš nōbačī w qalawurī xōy lē dā nābū. qamarī wazīr ū šamsī wazīr nāībī dastāfāst ū dastāčōpī bū. tamāšāy naḫūmēyān kird, gutyān, 'ay pāšāy min, kas nīa la dinyā muqābilay tō bikā, daraqatī tō bē, šāḫay laḡal tō bikā bas malikšāy fōmē nabē.'

316. 'Malikšāy fōmē žinēkī haya, nēwī malikay faxrūtānja. malikay faxrūtānj ḥāmīlaya ba kuḫēkī, aw kuḫay bibē nēwī danēn arsalān. arsalān pālāwānēkī wā šajīḥ ū wā čāpūk ū čālāk la dinyādā nābē, qatīš nabūwa. agar aw jēt pē šilōq bikā w šāḫay laḡal tō bikā mamlakatī lēt tēk bidā w lēt wērān bikā.'

317. Dangī qaymās xānī farangīy dā wakū birāzāy, kuḫī birāy bū, pēy gut, 'ay qaymās xān, ḥaḷ sta [hasta], birō bō sar mamlakatī malikšāy, dawray lē bigira, la sar taxtī xōy biykūža, mamlakatī ba yaxsīr bigira wa žin ū māḷ ū mindālakay bō min bēna ba dīl, min lēra ba baḫrēyān dā dadam.' ḥaḷ stā [hasta], fōī, qaymās xānī farangī, bō sar malikšāy fōmē, dastyān ba 'arbī kird, āḡāy la xōy nabū, malikšāy fōmē, la sar taxtī xōy saryān biḫī, žin ū māḷ ū mindālakayān ba dīl ū ba yaxsīrī girt.

318. Wazīrēkī habū, wazīrī kārdār, tamāšāy kird, žinē malikšāy dagiryā, gutī, 'ay malikay faxrūtānj, bōč dagiryēy?' gutī, 'min bōya dagiryēm, bō taxt ū baxtī xōm wa māḷ ū dawlatī xōm wa sar ū sarwatī xōm.' gutī, 'ḥaḷ sta, magirya, aw dāwa bō tōya, bō kasī dī nīa. ḥaḷ sta, birō, bargī xōt bigōḫa, bargī kārakarān la bar xōt bika. la ḥač mawqīḥēk darfatit bū, firsatit bū, xō nijāt bida.'

Then he sets about carrying it home, (separately,) as straw and grain.

Arselan in the country of the Franks

314. ONE day Petrusya the Frank had set himself on his throne, a number of viziers and noble champions were seated about him, and he said to them, 'My viziers, who can there be in the world who can oppose me, who dares to fight me?' He was a very illustrious prince, very proud of himself, very powerful, and very rich.

315. He had a city which they used to call the City of the Third Summit. All four sides of the city were walled round and it only had three gates, and at those three gates he had set his guards and sentinels. The Vizier Qamer and the Vizier Shems were the deputies of his right hand and his left hand. They looked at his horoscope and said, 'Your Majesty, there is nobody in the world who can oppose you or stand up to you or fight with you except Melikshah of Rom.'¹

316. 'Melikshah of Rom has a wife whose name is Queen Fakhrutaj.¹ Queen Fakhrutaj is pregnant with a son and when she has that son they will call him Arselan. Arselan will be such a brave and nimble champion as is not to be found in the world, nor ever was. He may disturb your throne and fight with you and spoil your country and lay it waste about you.'

317. He called Qaimas Khan the Frank, who was his nephew, the son of his brother, and said to him, 'Qaimas Khan, rise and go against the country of Melikshah, surround it and kill him on his own throne, take his country captive and bring his wife and family and children to me as prisoners and here I shall throw them into the sea.' Qaimas Khan the Frank rose and set off against Melikshah of Rom and they began to make war. Melikshah of Rom was taken unawares and they cut off his head on his own throne and took his wife and family and children prisoner.

318. He had a Chief Vizier who saw that the wife of Melikshah was weeping. He said, 'O Queen Fakhrutaj, why are you weeping?' She said, 'I am weeping for my throne and my fortune and for my home and my riches and for myself and my wealth.' He said, 'Rise and do not weep, this trick is for you and for nobody else. Get up, go and change your clothes and put on servants' clothes. Wherever you get the chance, the opportunity, make your escape.'

319. Ha! stā ba dastūrī wī, ba qisay wī, ba qisay wazīrī kārđār ha! stā, cū, bargī kārakarānī la bar xō kird. cīl kārakarī habū, la nēwāndā dā nīšt. waxtēk pyāwī da pāšāy patrūsyāy farangī cūn, girtyān, hāwīštyānina sar gamī w pāpōrī, biyānban bō mamlakatī patrūsyāy wa farangiān, muddatēk ba pāpōrē, ba baħrēdā rōištīn, la mawqī'ēkī lāyān dā bō isrāhat ū nān ū qāwa w qilyānī xōyān bixōn. žinakay pēy gut, ba gamīawān, gutī, 'ruxsatim bida, biřēk ba dim āwēdā dařōma xwārē.'

320. Žinaka la pāpōrē hāta xwārē, jangalānēkī lē bū, xōy la jangalānakaydā māt dā. waxtēk pāpōryān pē dā dā aw žinayān la fikr cūawa w xōy šārdawa, la fikryān cūawa [cōwa] w pāpōr rōi bō mamlakatī farangiān, tasmīl ba mamlakatī farangiān būawa pāpōr. agar lēy hāta darē, aw hālamay lē hāta darē, pēy gut, patrūsyāy, 'kwā awhay mini lē dagařēm?' gutī, 'qurbān, awī habē hēnāwmāna, danā nāzānīn, ba cīy dimān šik nāē [nāya].'

321. Dangī qamarī wazīrī dā, gutī, 'bōm tamāšāy najūmē ka, dāxō lagala yān na.' gutī, 'qurbān, aw žinay tō lēy dagařēy laga! nīa.' dalē, 'adī awa ba cī cūn bō mamlakatī malikšāy, bō cīn nārdīn, bō wā ba batālī hātinawa?' gutī, 'qurbān, mamlakatī malikšāmān fath kirduwa, cānd kilisāmān lē *tartīb [tarbiāt] dā dāwin, bit ū salammān lē *tartīb dā dāwin, aw māl ū mindālakaš awandī habū hēnāwmāna.' gutī, 'xayr, nahātuwa.' cāndī tamāšāy najūmēyān kird aw žina nadītrāyawa, bōyān nadītawa cūbūa [cūbō] kilōrī dārēkawa, la kilōra dārakadā qarārī girtibū.

322. Aw bā lawē bē, awjār bēyna sar ū kārī xwājā naħmānī mīsrē. *tājirēkī [ta'jīlēkī] zōr dawlamand bū, hamū sālēk dařōi bō xirilfirōštīn ū tūjārat, ba sālaxat dahātawa, ba dwāzda māng dahātawa. rōžēk tamāšāy najūmēy kird, kutī, najūmēk pēy gut, 'ay xwājā na'mān, atū biřō bō safarē, safarit ba xēra, astērat la burjī xōšdāya, išt muwafaq dabē, qāzānjēkī zōrit pē dagā.'

323. Dangī qatār ū naħārī dā, cānd yulāmī dang dā, qatār ū naħārī rāzāndawa w awīš [rāzāndawawīš] rōi bō sar pāpōrē. awīš ba baħrēdā hātin bō mamlakatī farangiān, gayna aw mawqīħay

319. She got up, following his advice, as the Chief Vizier had said, and went and put on servants' clothes. She had forty maids and she sat among them. When the men of King Petrusya the Frank went and seized them, and threw them into boats and steamships to take them to the country of Petrusya and the Franks, they went across the sea for a while by steamer and then they landed somewhere for a rest and food and coffee and to smoke their pipes. Melikshah's wife said to the boatman, 'Give me leave to go down to the water's edge for a moment.'

320. The woman came down from the steamship and there was a jungle there and she lay quiet in the jungle. When they pushed the steamer off they forgot the woman and she hid herself. They forgot her and the steamer went to the country of the Franks and reached it. When that crowd of people came out of it Petrusya said to Qaimas, 'Where is the one I was looking for?' He said, 'By your leave, we have brought all there were, otherwise we know nothing about any others.'

321. He called Qamer the Vizier and said, 'Look at the horoscope for me, to see whether she is with them or not.' He said, 'By your leave, the woman you are looking for is not with them.' He said, 'Well, what did you go to the country of Melikshah for? Why (do you think) we sent you? Why have you come back empty-handed like this?' He said, 'By your leave, we have conquered the country of Melikshah, we have set up a number of churches there, we have set up idols and images, and we have brought all the family and children there were.' He said, 'No, she has not come.' However much they studied the horoscope that woman could not be seen. For this reason they could not see her, that she had gone into the hollow of a tree and settled down there.

322. Let her be there, and let us come to the affairs of Khwaja Naaman of Egypt. He was a very rich merchant and every year he would go away to buy and sell and trade and would come back in a year's time, in a twelvemonth. One day he studied the horoscope and it, the horoscope, told him, 'O Khwaja Naaman, if you go on a journey it will be successful. Your planet is in a good part of the zodiac, your work will be successful and you will make a big profit.'

323. He called for a caravan and provender (?), he summoned some servants and got the caravan ready and went on board a steamship. They came across the sea towards the country of the Franks and reached that place where the army and the troops of

agar laşkir û hasākiri patrûsyây lēy lā dābū bō qāwa w qilyān [qāwqilyān] xwārdinē, awiṣ lawē lāy dā. muddatēk lawē mānawa, xwājā naḥmān ba pyāsa ba dim baḥrēdā daṛōia xwārē bō lāy jangalān û bişalān û qāmīşalēn û gwēy fā girt, dangī giryānēk dahāt zōr ba yarībī, ba malūlī.

324. Pēy gut, 'atū ciy dagiryēy law jangalānaydā, žinī, pyāwī, dēwī yān dirinjī, ajīnday?' gutī, 'min na dēwim, na dirinjim û na ajīndam. min bōya dagiryēm, žinē malikšāy rōmēya wa lē qawmāwa, patrûsyây farangī taxt û baxtī lē tēk dāwa. miniš haḷātuwim la bar dastī wī, xōm lēradā haşār dāwa.' tamāšāy najūmē xōy kird, xwājā naḥmānī, kutī, 'lēra baw lāwa biṛōy iṣit la zarardāya, wa gaṛē.' la rēy xōyṛā gaṛāyawa, aw žinay hēnāya darē, lagaḷ qatār û naḥārī xōy cūawa, swārī pāpōrē bū, fōiwa bō mamlakatī mīsrē.

325. Cū bō mamlakatī mīsrē, lawē xabar ba šārī mīsrē gaī, pēyān gut, 'ay xwājā naḥmān, atō cānd rōža, cānd sāla daṛōiṣtī, ba sālawaxt dahātīawa, aw dafḥa ḥajāib atū ba juḥmayakī hātīawa?' ḥazīzī mīsrē la dūy nārd, 'ay xwājā naḥmān, atū bō wā zū hātīawa?' gutī, 'qurbān, amin yaḇarim bō tū hēnāwatawa w bōya zū gaṛāwimawa. jwābim zānīwa agar patrûsyây farangī fā sar malikšāy rōmēy dāwa, la sar taxtī xōy sarī biṛīwa, māl û ḥāyla ba tālānī girtuwa. aminīṣ bōya hātuwimawa agar atūṣ muqayyatī xōt bikay, nawakū fā sar tōṣ bidā, atōṣ bikūžē, mamlakatī la tōṣ wērān bikā.'

326. Jā datē, 'yā xwā, ba xēr ēy. wallāhī bāṣ bū, jwābēkī cākit hēnāwa.' jā kutī, 'tagbīrim ciya, ay wazīrayna?' kutī, 'tagbīrī tō awa bē, har cōwār dawray šārī mīsrē la xandak û sipēr hangēwa.' cānd 'adadēkī ḥaskarī lē *tartīb dā dā ba cāk û aslaḥay jangī, bō xātiri aḥway kābrā agar bē la nāxāfi swārī sarī nabē w mamlakatī lē wērān nakā. ba qisay kirdin, har cōwār dawray šārī mīsrēy la xandak û sipēr hangāwt, cānd ḥaskarī lē *tartīb dā dā ba asbābī jangī, ēška w qalawurī lē dā nā.

327. Rōžēk žinē malikšāy rōmē wakū malikay faxrūtānja awā la kin xwājā naḥmānī, hōdayakī bō tartīb dāwa, dū kārakarī bō fā girtuwinata aw mindālay la pištē dabētawa. xwāy mindālakay pēy

Petrusya had landed for coffee and to smoke a pipe and there he too landed. They stayed there for a while and Khwaja Naaman went for a stroll down by the water's edge, by the jungle and the thicket and the cane-brake there, and he heard the sound of a most bitter and desperate weeping.

324. He said, 'What are you, weeping in that jungle? Are you woman or man, devil or demon or jinnee?' She said, 'I am neither devil nor demon nor jinnee. I am weeping because (I am) the wife of Melikshah of Rom, who has suffered misfortune, whose throne and fortune Petrusya the Frank has spoilt. I have escaped from his hands and concealed myself here.' Khwaja Naaman studied his horoscope and it said, 'If you go on from here your affairs will suffer. Turn back.' He went back on his own path, he brought that woman out and went back with his caravan, went on board the steamer, and went back to the country of Egypt.

325. He went to the country of Egypt, there the news reached the city of Egypt and they said to him, 'O Khwaja Naaman, how many days, how many years is it that you have gone away and come back in a year's time, but this time, strangely, you have come back in a week?' The Ruler of Egypt sent after him, (saying,) 'O Khwaja Naaman, why have you come back so soon?' He said, 'By your leave, I have brought back news for you and therefore I have returned early. I have learnt the news that Petrusya the Frank has attacked Melikshah of Rom, cut off his head on his own throne, and carried off his wife and family. I have come back, for my part, so that you should take heed for yourself, lest he attack you too and kill you and ruin your country.'

326. Then he said, 'O God, you are welcome. By God, it was well (done), you have brought good information.' Then he said, 'What should I do, O viziers.' They said, 'What you must do is to throw trenches and parapets round all four sides of the city of Egypt.' He organized some soldiers in them with weapons and instruments of war so that if the fellow should come he would not take him unawares and ruin his country. He did as they said, threw trenches and parapets round all four sides of the city of Egypt and organized some soldiers in them with equipment for war and set guards and sentinels in them.

327. One day the wife of Melikshah of Rom, Queen Fakhrutaj, was with Khwaja Naaman and he had prepared a room for her and appointed two maids for her, to that child which she would bear.¹

hātā kird, cānd majrīsī wazīr ū wazarā w fāfiq ū *tājirī fāfiqī da xōy xir kirdinawa da'watī, la xōšiy away xwāy kuḫī dāwatē.

328. Birdyāna majrīsē nēwī lē binēn. ēkī kutī, 'xwājā mahmūd bē,' ēkī kutī, 'xwājā aḥmad bē,' w kutī, 'xayr, min kuḫī xōm nēw danēm amīr arsalān.' jā kutyān, 'atū *tājirī, atō xwājāy, dabē lagaḫ bē. arsalān bō gawrāna.' kutī, 'hazār gawray nēwī gāwānī lē ē, hazār gāwānī nēwī gawray lē ē. abahwē iṣ tēk nācī.' jā kutyān, 'ārazōy xōt bē, cōnī nēw danēy ba kayfī xōta.' nēwī nā amīr arsalān.

329. Amīr arsalān la qutābīēy nā bō xwēndinē, ba ḥawt sālān 'ilmī muxtasarī xwēnd. rōžēk hāta darē, tamāšāy kird, dinyāy zōr pē xōš bū. cūawa mālē, kutī, 'bāba, min cīy dī nāxwēnim, awandī la qawam habū xwēnduwma.' jā kutī, 'rōla, maxwēna, cīt pē xōša ahwē bika. haḫō sar dūkānē, bikiḫa w bifirōša.'

330. Rōžēk cūa [cō] sar dūkānē, dā niṣt, tamāšāy kird, hātā ēwārē har daykiḫī w lēy dakirdawa w dayfirōšt ū daynūsī, zōr bē-saḫat bū. ēwārē tamāšāy kird, jaḫabēkī swārān bawēdā hāt, ba bar dimī wīdā, tūla w tājīyān zōr lagaḫ būn. dilī hāta jōlāna bō awān swārān, dilī fifī awiṣ wakū wān agar tartībī *bō bidirē. haḫ stā, ba gurjī hātawa bō mālē, bō lāy bābī, bō lāy dākī.

331. Kutī, 'ay arsalān, atū awrō bō wā ḫējizī, bō wā malūlī?' gutī, 'dāya, agar atū dāk nabūyāya min ēstā mistēkim la dimī tō dadā, sarim la qalbē jō dakirdāwa. aw gaz ū nīw gazay sar dūkānē kifīn ū firōštīn ba min nākīrē.' jā gutī, 'rōla, bō cī wā tūfay? haḫ sta, cīt pēma talaba. mālēkī zōr xwāy dāwa, harcī tō pētima talaba, ama bōt paydā dakayn ū maqsūdīt ḫāsil dakayn.'

332. Gutī, 'amin damawē—cīl swārim dawē, hamūy ba šīr ū fimb ū aslaḫay jangī w wulāxī cāk, rōžē bićima rāw ū rāwškārē, ēwārān dēmawa hōda w diwāxānī da xōm.' dalē, 'bāša, rōla, ba sar cāw, harcī atō bilēy 'amrī tō la sar sarīa.' haḫ stā sibḫaynē bābī,

God gave her the child, and he gathered all the assembly of viziers and his friends and fellow merchants at a feast, for joy that God had given him a son.

328. They carried him into the assembly to name him. One said, 'Let him be Khwaja Mahmud,' and one said, 'Let him be Khwaja Ahmed,' but he said, 'No, I shall name my son Amir Arselan.' Then they said, 'You are a merchant, a Khwaja, and he must be the same. Arselan is for princes.' He said, 'There are a thousand princes whom cowherds' names would suit, a thousand cowherds whom princes' names would suit. There will be no harm done this way.' Then they said, 'Have it your own way, it is for you to name him as you will.' He named him Amir Arselan.

329. He set Amir Arselan to study as a student and in seven years he learnt the epitome of all knowledge. One day he came out and looked about and the world pleased him greatly. He went back home and said, 'Father, I shall not study any more. I have studied as much as I could.' Then he said, 'Don't study then, child, but do what you please. Go to the shop and buy and sell.'

330. One day he went to the shop and sat down and saw that until evening he was buying and cutting off (cloth) and selling and writing and that it was very unhealthy. In the evening he saw a group of horsemen come by there before him and many puppies and greyhounds with them. His heart was moved wildly by those horsemen. His heart was aflutter, that preparations might be made for him as for them.¹ He got up and quickly came back home to his father and mother.

331. She said, 'O Arselan, why are you so depressed and sad today?' He said, 'Mother, if you had not been my mother I would have punched you in the face now and knocked your head off your body. That buying and selling by the yard and the half-yard at the shop is not for me.' Then she said, 'My child, why are you so angry? Come, ask what you want of me. God has given much wealth, so ask whatever you want of me, that we may get it for you and give you what you want.'

332. He said, 'I want—I want forty horsemen, all with swords and lances and weapons of war and good horses, so that by day I can go hunting and in the evening come back to my rooms and my audience-chamber.' She said, 'Very well, my child, on my eyes be it. Whatever you say, your wish is my command.' His father, who was Khwaja Naaman, got up on the morrow and went and

wakū xwājā na'mān bē, cū, bōy la bāzārē gaṛā. cānd yulāmī ba kayfē bin bōy girt, cānd wulāxī cākī bō kirīn, cānd širī cākī bō kirī, cānd řimbī ba dilī xōy bō kirī. rōžē ba dirēžāia rōžē hatā ēwārē dāma w sartrīnjēn ū ta'limī swārī w pālawāniēy dakird.

333. Bā aw lawē bē, bēynawa sar ū pāy patrūsyāy. rōžēk bāngī qamarī wazīr ū šamsī wazīrī kird, gutī, 'bōm tamāšāy najūmē bikan, dāxwā aw yīrasara pē gaiwa yān na.' gutī, 'baḷē, bargī nwē *lēt mumbārak [lēmbārak] bē, pē gaiwa, 'umrī la sēzda w cūwardaydāya, pālawānī wā šajī ū wā nāmdār qat nīa. ēstēš awā la mīsrē la kin xwājā naḥmānīa, awā *tarbīati [tartībī] swārī w ī pālawāniē dakā. cānd yulāmī lagalin, rōž ba dirēžāia rōžē la taḥlīmdāya.'

334. Jā dangī qaymās xānī dā, gutī, 'qaymās xān, haḷ sta, biṛō, awiṣ ba maradī malikšāy bara. biṛē, "min damawē arsalān ba xō w ba dākī w ba bābī bōm bēna bō ēra ba sarī rūtī w ba palī bastū, danā agar bōm naēnī maradī malikšāy nišānī wiṣ dadam, la sar taxtī xōy sarī dabiřim."

335. Awīṣ cānd ḥadadēkī ḥaskar ū ḥasākīr řagaḷ xist, rōžēk āgāyān lē nabū la mīsrē, har cūwār dawray šārī mīsrē la xēwat ū cādir hangāwtrābū. sibḥaynē agar haḷ stān wakū bafri lē bibārē har cūwār dawray šārī aw hamū cādiray lē haḷ dirābū. zōr pē naḷū ēlciy da patrūsyāy, wakū pyāwī patrūsyāy bin, gaiština diwāxānē 'azizi mīsrē, bāragāy 'azizi mīsrē, kāyazēkyān ba dastawa bū, nāmay tē nūsrābū lē ḥālī nadabūn, zimānī farangiānī nadazānī.

336. Bāngī arsalānyān kird. arsalān agar hāt kulsiēkī pōlāiyān bō dā nā, la nēwqadi majriṣē dā ništibū, ba har cūwār dawraydā dagaṛā w qisay dakird. nāmakayān dāya dastī. agar xwēndiawa āwufēkī la xwājā naḥmānī bābī dā, awjār dazānē agar kuṛī xwājā naḥmānī nīa, gutī, 'ay xwājā naḥmān, amin agar kuṛī tō nīm bō cīt kirduwima kuṛī xō?'

337. Gutī, 'ay kuṛī xōm, tā awṛō kuṛī min būy, law rōž ba dwāwa kayfi xōt. amin ba fiyāt kawtim, amin dāykī tōm nafāt dā la jangalānidā la cāngī patrūsyāy farangi. ēstēš tā awṛō kuṛī min būy, law rōž ba dwāwa ārazōy xōta.' gutī, 'bāša, ay bābī min, ēstēš amin

searched the market on his behalf. He engaged as many servants as he wanted, he bought him good horses, good swords and good lances that would please him. All the day long until evening he would play draughts and chess and learn riding and wrestling.

333. Let him be there, while we come back to Petrusya. One day he called the Vizier Qamer and the Vizier Shems and said, 'Study the horoscope for me, see whether that wretch has grown up yet or not.' They said, 'Yes—may your new clothes be fortunate for you—he has grown up. His age is about thirteen or fourteen and there is no other champion so brave and renowned. Now he is in Egypt with Khwaja Naaman, learning to ride and to wrestle. He has a number of servants and all the day long he is learning.'

334. Then he called Qaimas Khan and said, 'Qaimas Khan, rise and go and deal with him as you did with Melikshah. Say, "I want Arselan himself and his mother and father brought to me here, bare-headed and with arms bound, otherwise, if he does not bring them for me, I shall show him how I dealt with Melikshah and cut his head off on his own throne."' "

335. He took a number of soldiers with him and one day, without them knowing about it in Egypt, all four sides of the city of Egypt were surrounded with tents and pavilions. On the morrow, when they rose, all those tents had been pitched on all four sides of the city, as if it had snowed. Not long passed before the emissaries of Petrusya, who were his men, reached the audience-chamber, the court of the Ruler of Egypt. They had a paper in their hand with a letter written on it, which they could not understand, as they did not know the language of the Franks.

336. They called Arselan. When Arselan came they set down a throne of steel for him. He sat down in the middle of the audience-chamber and, looking round on all four sides of him, spoke (with everybody). They put the letter into his hand. When he had read it he glanced at his father, Khwaja Naaman, for then he knew that he was not the son of Khwaja Naaman. He said, 'O Khwaja Naaman, since I am not your son why did you make me (out to be) your son?'

337. He said, 'My son, until today you were my son. From today onwards it is up to you. I came to your rescue, I saved your mother from the clutches of Petrusya the Frank in the jungle. Now until today you were my son. From today onwards it is up to you.' He said, 'Very well, my father, now I still accept you as my father. But

har ba bābī xôt qabûl dakam. faqat agar zût pê bigutābāmāya amin daćûm, hatā êstê tölê bābī xôm dastān^d, mamlakati xôm war dagirtawa, aw yadram qabûl nadakird.’

338. Jwābī pyāwī da patrūsyāy dā, gutī, ‘ay pyāwī patrūsyāy, awa pēy bilēn ba patrūsyāy, amin ba xō w ba bābim bōy dēm ba dīl, ba sarī rūtī, ba pēy pēxwāsī, ba dastī bastū, faqat žin hayba ba sar walātāndā biřwā, ĥurmaya, nāmāhrama, hayba.’ pēyān gut ba arsalānī, gutyān, ‘ba xwā, agar dēn cāka, nāēn [nāyan] maradi malikšāw nišan dadayn.’ arsalān hēndī řiq hał stā širēkī la milī yēkyān dā, awī lawē kušt.

339. Agar kuštī ‘azīzī mīsrē zōr pê tēk cū, gutī, ‘ay xwājā na‘mān, tagbīrim ciya, aw fitnayay bō min *nāyawa [twāndawa] arsalānī?’ gutī, ‘injā, ay pāšām, atū arsalānit bō ciya? dast ū bāzū, šān ū bāhūy, dast ū řimbē wī bō ciya? la tū ĥaskar dar kirdin bē, la min tā‘īn dar kirdin bē, la arsalāniš šār kirdin bē. pištīwān ba xudāy gawra, harci bilēyn bōmān daćita [dašta] sarē.’

340. Hał stā, swār būn la wulāxī, kawtina ‘arb lagał tāyfaý farangiān. ba ĥajalay bišt ū cwar sa‘ātān aw dū ĥōrdūay škāndin, la sar taxtī bābī xōy dā ništawa, tānjī ĥākimatiēy la sar sarī xōy řō nā. wazīrī kārdār pēy gut, ‘ay arsalān, atū êstê māwita.’ dałē, ‘cim māwa?’ dałē, ‘atū bigařē la šārī, aw hamū qałāyćyāna, hamū bit ū salamin lēyān *tartīb dāwin. atū aw bit ū salamāna biškēna.’

341. Dałē, ‘farmū, pēšim kawa, min našārazām, tā bićim biyānškēnim.’ wa pēši kawt, dastī dāya šīrī rūt ū řōi. awwał kilisāy gaištīnē, agar gaištīnē tamāšāyān kird, wa sar kawtin, bit ū salami lē *tartīb dā dirābūn. sōfiyaki sarī la bin bitē nābū, sažday bō xwāy xōy dabird. arsalānī nūka širēkī gayāndē, gutī, ‘ci dakay [štakay] lēra, ay pīra sag?’

342. Gutī, ‘lēm nagařāy, amin wā lagał xwāy xō tēkał bibūm, awē bimgutābāya bōm dařōi, dū‘ām qabûl dabū.’ gutī, ‘hał sta, tō ćit diwa? hał sta, biřwāna ćit ba sar ĥātuwa.’ agar tamāšāy kird āwī awī dībū, aw šāra wā namābū, xirōšābū šār, qabīla gōřābū,

if you had only told me earlier I would have gone and by now I would have avenged my (real) father and taken back my country, I would not have endured this tyranny.'

338. He answered Petrusya's men, saying, 'O men of Petrusya, tell Petrusya that I and my father would come to him as prisoners, bare-headed and bare-footed with hands tied, but it is shameful for a woman to go from country to country, (as) she is a woman, it is shameful.' They said to Arselan, 'By God, if you come it is well, if you don't come we'll show you how we dealt with Melikshah.' Arselan became so angry that he cut off the head of one of them with a sword and killed him on the spot.

339. When he killed him the Ruler of Egypt was sorely distressed and said, 'O Khwaja Naaman, what shall I do now that Arselan has caused this trouble for me?' He said, 'Well, Sire, what have you got Arselan for? What are his arms and his physique and his lance for? Let raising an army be your concern, let providing for them be my concern, and let the fighting be Arselan's concern. With the help of Almighty God, whatever we may say will succeed.'

340. They rose, mounted their horses and fell to fighting with the party of the Franks. Within twenty-four hours he had defeated those two armies, sat on his father's throne again and placed the crown of authority on his own head. The Chief Vizier said to him, 'O Arselan, there is still (work) left for you.' He said, 'What is there left for me?' He said, 'Go about the city (and you will see that) it is full of their churches,¹ and they are all full of the idols which they have set up. You (must) break those idols.'

341. He said, 'Be so good as to lead the way, as I am unacquainted with it, so that I may go and break them.' The Vizier went ahead of him and he took a naked sword and departed. At the first church they came to, when they went up into it, they saw that idols had been set up in it. An old man had prostrated himself before an idol and was worshipping his God. Arselan prodded him with the tip of the sword and said, 'What are you doing here, old cur?'

342. He said, 'You did not leave me alone. I was busy communing with my God (in such a way that) what I would have said (if you had let me) would have been granted me, my prayer would have been accepted.' Arselan said, 'Get up! What have you seen (as yet)? Get up and see what has befallen you.' When he looked, that which he had known, that city remained no more. The city

aw dawray aw tēdā bū aw dawra namābū, taxt ū baxtyān wērān kirābū.

343. Arsalānī tamāšāy kird, pardayak lawē dā dirābūawa w aw hamū bit ū salama zōrī pirsyār lē kirdin la kābrāy. aw parday bō haḡ dāyawa, tamāšāy kird, šiklēkī zōr jwānī lē časṗ kirābū, la qadī diwārī. pēy gut, 'aw šikla ī kēya?' gutī, 'aw šikla šikli faṗuyliqā, kičē patrūsyāy farangiāna.'

344. Jā kutī, 'agar wakū amin diwima, wā la kin min jwāna lēra, la kin xōšī wā jwāna?' gutī, 'baḡē, satīsād awanda jwāna.' jā gutī, 'ēstē agar amin 'aksi xōt bō bikēšim ū la mistēt binēm, biybay, pē nišānī wī biday wakū amin bō wī sūtāwim, awiš wā bō min dasūtēnī?' gutī, 'agar tū ba fēm bikayawa ba salāmatī w naēli [nayaḡi] namkūžin amin ba sar cāw zōr cākī diḡ dasūtēnim.'

345. Jā haḡ stā, nāmayakī bō nūsī wa la dwāy ahway šikli xōy bō girt bō xō, ba širī fūt, ba hayhatēkī zōr qōz ū ba-sām ū pālawānēkī cāk, dāya dastē. sē 'aksi bō kēšān, harsēkī dāna dastē. ba rēy kird, tā sar baḡrē lagaḡ rōi, dangī gamiawānī dā, pāpōrī bō pē dā dā, gutī, 'biṗō, ahway wa paṗēna, hatā daybaya mamlakatī farangiān, sarī pē ba mamlakatī farangiānawa danēy, magaṗēwa.' daḡē, 'zōr cāka.'

346. Arsalān la rēy xōyṗā gaṗāyawa, hāta sar taxtī xōy, dā ništ, zōr marāqī bū, zōrī diḡ ba-yam bū wa 'ašqī aw kičay bibū wak faṗuyliqāya, kičē patrūsyāy farangiān, hič hōšī la dinyāē [dinyāya] namābū. bābī pēy gut, wakū xwāḡā naḡmān bē, gutī, 'ay arsalān, atū bō cī wā bē-kayfī? bōc wā bē-maylī? bō zyād la rōžān wā ḡājizi?'

347. Gutī, 'ay bābī min, amin cān waxta fēri ṗāw ū ṗāwškārē—taqrībī (h)ašt nō da rōž dabē amin la žūrēdā, ēstēš amin hawasim cūwata [cōta] ṗāw ū ṗāwškār ū sāyahīē. agar šitēkī wā bikay min xamī xōy pē biṗawēnim cī bē-kayf nīm.' jā gutī, 'cīt lāzima?' kutī, 'awḡam lāzima tōṗawānānim bō dang da, daḡima sar baḡrē, tōṗān dā dēlima baḡrē w māsiān dagirim. yam ba āwē cātir daṗwā la hamū šitēk.' daḡē, 'zōr cāk.'

348. Agar cūawa bō dākēy qisa kird, bō dākē arsalānī, xwāḡā

had been in a commotion and the people had changed. The period he was (living) in no longer remained, for their rule had been overthrown.

343. Arselan saw that a curtain had been hung there and he asked the fellow a lot about all those idols. He pulled back the curtain for him and he saw that a very beautiful picture had been fixed to the wall. He said to him, 'Whose picture is that?' He said, 'That is the picture of Ferrughliqa,¹ the daughter of Petrusya of the Franks.'

344. Then he said, 'Is she really as beautiful in herself as she seems to me, as I have seen her here?' He said, 'Yes, she is a hundred times as beautiful.' Then he said, 'If I now have my picture taken for you and put it in your hand, for you to take and to show her by means of it that I am burning for her, will you make her burn for me too?' He said, 'If you send me in safety, and do not let them kill me, I shall gladly and well make her heart burn (for you).'

345. Then he rose and wrote a letter for him and after that he had his picture taken, with a naked sword and in a very dandyish and awesome pose as a fine champion, and gave it to him. He had three pictures taken and gave him all three. He sent him off and accompanied him to the seashore. He called the boatman, pushed the steamer off for him and said, 'Go, take him across and do not return until you bring him to the country of the Franks and set foot there.' The boatman said, 'Very well.'

346. Arselan went back on his path, came and sat on his throne. He was very anxious and heart-sore and had so fallen in love with this girl Ferrughliqa, the daughter of Petrusya of the Franks, that he had no other thought left in the world. His father, Khwaja Naaman, said to him, 'Arselan, why are you so unhappy, why so despondent? Why are you more depressed than usual?'

347. He said, 'My father, for some time I have been accustomed to hunting—here I am, indoors for about eight or nine or ten days—now I have a strong desire to go hunting and travelling. If you arrange something whereby I may dispel my sadness I shall not be at all unhappy.' Then he said, 'What do you need?' He said, 'I need you to summon fishermen for me and I shall go on the sea and let down nets into the sea and catch fishes. Sadness is dispelled better by water than by anything.' He said, 'Very well.'

348. When Khwaja Naaman returned he told Arselan's mother.

naḥmānī. gutī, 'ba xudāy, ay xwājā naḥmān, pēm wāya arsalān la *kīsī ma cū.' ha! stā, tēy gaī mazbūt agar qisakay kirdibū, cū, dasta jilēkī mamlakatī farangiānī bō ba dirūn dā la kin xayātī. birdia kin pāpōrawānī, gutī, 'maḥlūm bē arsalān nāgarētawa, daṛwā. agar gaišta aw barē, la baḥrē paṛinawa, aw dasta jilay bidaē [bidaya], bilē, "bō tōyān nārduwa," wa gaṛē.' dalē, 'zōr cāk'.

349. Cū, swār būn la pāpōrē, pāpōryān birda nēwānē, nēwandi baḥrē, la qarāyān dastyān ba sūrānawē kird bō māsiān. arsalānī dangī gamiawānī dā, gutī, 'lē xuṛa. amin atōm bōya nahēnāwa māsiān bigirin, amin la iši xōm dagaṛēm.' pālī pē ba pāpōrēwa nā, birō, rōi bō barī walāti farangiān. rōin, gāina aw barē, gamiawānī pēy gut, 'ay arsalān, agar har daṛōy dāk ū bābī da tō aw dasta jilayān bō tō nārduwa, la baryān ka.' gutī, 'zōr cāka.'

350. Dasta jilakay la bar kirdin, pēy gut, 'ay gamiawān, dačiawa aw barē, amin hatā ḥaw^t sāli dī nāēmawa. ba ḥajalay ḥaw^t sāli dika agar hātimawa cāka, naḥātimawa sika ba nāmī xwājā naḥmāniawa lē da, danā har ba nāmī miniawa lē da. ba bābīm wā bilē.' gutī, 'zōr cāka.' aw rōišt, gaṛāyawa. cānd muddatēk rōi la cōl ū bēābān ū bē āw ū bē nān, wāy lē hāt dinyāy la bar cāwī tārīk bū.

351. Bā aw lawē bigaṛē. patrūsyāy farangi dūbāra dangī qamarī wazīr ū šamsī wazīrī dā, gutī, 'bizānin, dāxwā aw yīrasara la kwēya, ba ci pāya gaiwa.' gutī, 'balē, qurbān, bargī nwē lēt mumbārak bē, awhay tōy lē datirsēy awā nīzik bū. najūm dalē rūy kirda mamlakatī farangiān, bas ba tāqī tanēša.' patrūsyāy farangi pēy gutin ba qamarī wazīr ū šamsī wazīr, 'awa kārbadastī minin. rē w rēbāzānī lē bigirin, bizānin ba hac mawqī'ēkī lēw ha! kawt biygirin, najāti madan hatā dayhēnina bar dastī min, amin lēra la qanāray dadam.'

352. Awā qamarī wazīr ū šamsī wazīr ḥaskar ū ḥasākiryān dang dā, pēši rēēyān pē girt, muddatēk mānawa la sar rēy amīr arsalānī. xwāy wāy taydīr pē bū, law jēyay awī la sar rēē būn, bawēdā načū. arsalān ba lāyaki didā cū bō šārī farangiān. tamāšāy šārī kird, la

She said, 'By God, Khwaja Naaman, I think we have lost Arselan.' She got up, for she understood perfectly what he had said,¹ and had a suit of Frankish clothes sewn for him by a tailor. She took the suit to the steamship-man and said, 'Know that Arselan will not return but will go. When he reaches the other side, and you have crossed the sea, give him this suit of clothes and say, "They have sent them for you," then return.' He said, 'Very good.'

349. (Arselan) went and they boarded the steamer and took it into the middle of the sea and began to go about looking for fishes from the sides. Arselan called the boatman and said, 'Drive on. I haven't brought you to catch fishes. I'm going on my own affair.' He pushed the steamer on—go on!—and went to the coast of the country of the Franks. They went and reached the other side and the boatman said to him, 'O Arselan, if you are still going on, your mother and father have sent this suit of clothes for you, so put it on.' He said, 'Very well.'

350. He put the suit of clothes on and said to him, 'O boatman, you will return to the other side but I shall not come back for another seven years. If I come back in the course of seven years, it is well; if I do not return then strike coinage in the name of Khwaja Naaman, otherwise continue to strike it in my name. Tell my father this.' He said, 'Very well.' The boatman went and returned. (Arselan) went for some time in the desert and the wilderness, without food or water, until it came about that the world went black before his eyes.

351. Let him wander there. Petrusya the Frank again called the Vizier Qamer and the Vizier Shems and said, 'Find out where that wretch is and what stage he has reached.' They said, 'Yes, Sire—may your new clothes be fortunate for you—he whom you fear has approached. The horoscope says that he has turned towards the country of the Franks, and he is all by himself.' Petrusya the Frank said to the Vizier Qamer and the Vizier Shems, 'You are in charge of my affairs. Hold the roads against him, see to it that, wherever you come across him, you seize him and do not let him go until you bring him to me and here I shall gibbet him.'

352. So the Vizier Qamer and the Vizier Shems summoned troops and held the road before him and stayed for a time on the road of Amir Arselan. God had foreordained that he should not go to that place where they were on his road. Arselan went to the city of the Franks on another side. He looked at the city, went round

har êwâr dawray şâr gafâ, sê darkay habûn, aw sê darkânaş nōbaçîy lē fā wastābûn. darkay nāwqadyān dū kasî lē bûn, xwājā kāwus û xwājā tāwus, har^{do}kyān birā bûn.

353. Bōya aw dū birāya lawē fā wastābûn, hardūkyān musulmān bûn, pēyān xōš nabū arsalān bifawtē. xwājā kāwusî najūmî habū, dayzānî la çî rōžekidā amîr arsalān wārid ba šārî farangiān dabē. çû bō kin patrūsyāy farangî, pēy gut, 'ay pāšā, ama faqîrîn. ba xō w ba birām darkayakmān bidaē nōbatî lē bigirîn, baškū arsalān wa dastî ma bikawē, biyayna dyārîy xōmān, bō tōy bēnîn ba dîl, atûş xalātmān bikay.' gutî, 'zōr çāk.'

354. Xwājā kāwus hātawa bō kin xwājā tāwusî, gutî, 'ay birāy min, aw dargāyam war girt agar ama nōbat bîn lawē bō xatîrî ahway amîr arsalān nafawtē, wa dast ma kawē, nayhēlîn patrūsyāy farangî biyküžē. hayfa bō pyāwēkî wakū amîr arsalānî jē-gawray xānadān bifawtē.' awā amîr arsalān gaîa aw darkay xwājā kāwus û xwājā tāwusî lēn, la zārî darkēdā girtyān.

355. Xwājā kāwusî pēy gut, 'ay arsalān, atō haybit nakird, atû ket pē dalēn kuî malikšāy rōmē, tō taxtî xōt ba jē hēşt bō fafuyliqāya, kiçē patrūsyāy farangî?' pēy gut, 'ay xwājā kāwus, amin bō fafuyliqā nahātuwim.' gutî, 'adî bō çî hātuwî?' gutî, 'min bōya hātuwim, dužmin ba êkîn lagal farangiān, la mamlakatyān šārazā bibim.' pēy gut, 'jā atû wā ba našārazāî hātuwî, êstē bizānē patrūsyāy farangî atû i'dām dakā.' xwājā kāwusî ba amîr arsalānî gut, 'bigafēwa ba fēy xōtdā.'

356. Pēy gut, 'nāgařēmawa, ay xwājā kāwus, hatā sē rōžî dî amin la xizmat wadā dabim.' gutî, 'awa kāsibîw çiya, ay xwājā kāwus û xwājā tāwus?' gutî, 'ama qāwaxānamān haya.' arsalān gutî, 'agar awa qāwaxānaw habē amin dabima kuî wa, nēwî xōm dagōřim, nēwî xōm danēm alyās xānî farangî, kuî xwājā kāwusî, wa haç kasē lēy pirsîm alēm kuî xwājā kāwusîm, alyās xānî farangîm pē dalēn, çan waxta xwēnduwma la mamlakatî xārîj, šām û 'alab,

all four sides of the city, and saw that it had three gates and that guards were stationed at those three gates. At the centre gate there were two persons, Khwaja Kawus and Khwaja Tawus, both brothers.

353. These two brothers were stationed there for this reason, that they were both Muslims and they did not like that Arselan should perish. Khwaja Kawus had a horoscope and he knew on what day Amir Arselan would enter the city of the Franks. He went to Petrusya the Frank and said to him, 'Sire, we are poor men. Allot one gate to me and my brother that we may guard it, and maybe Arselan will fall into our hands and we shall be able to present him to you, bring him to you as a prisoner, and you reward us.' He said, 'Very well.'

354. Khwaja Kawus came back to Khwaja Tawus and said, 'My brother, I have got that gate for us to guard, so that Amir Arselan should not perish but should fall into our hands, and that we should not let Petrusya kill him. It would be a pity for a man like the noble, high-born Amir Arselan to perish.' So Amir Arselan arrived at that gate where Khwaja Kawus and Khwaja Tawus were and they seized him in the mouth of the gateway.

355. Khwaja Kawus said to him, 'O Arselan, did you not think it shame, you whom they call the son of Melikshah of Rom, to abandon your throne for Ferrughliqa, the daughter of Petrusya the Frank?' He said to him, 'O Khwaja Kawus, I have not come for Ferrughliqa.' He said, 'Well, what have you come for then?' Arselan said, 'I have come for this reason, that we and the Franks are enemies with one another, and to acquaint myself with their country.' He said to him, 'Then since you have come, being unacquainted with it, if Petrusya the Frank now finds out he will execute you.' Khwaja Kawus said to Amir Arselan, 'Go back the way you came.'

356. He said to him, 'I shall not go back, O Khwaja Kawus. I shall wait upon you for another three days.' He said, 'What is your livelihood, Khwaja Kawus and Khwaja Tawus?' They said, 'We have a coffee-shop.' Arselan said, 'If you have a coffee-shop I shall be your son. I shall change my name and call myself Elias Khan the Frank, the son of Khwaja Kawus, and whosoever asks me I shall say that I am the son of Khwaja Kawus, I am called Elias Khan the Frank, that I have studied in foreign countries for some time, Damascus and Aleppo, and that today I have come back to wait on

awfō hātuwimawa xizmatî bābî xōm dakam wa nēwî xōšim la kin kas nālēm, nāmbīninawa.'

357. Xwājā kāwusî pēy gut, 'wazîrêkî haya, patrûsyā, nēwî qamarî wazîra, zōr 'aqla, ba-siyāsata, ba-sî'ra, ba-talasima, jādüy zōrin. nēwî xōt la kin wî nalēy.' jā fōinawa bō mālē. xwājā kāwusî sibhaynē bargî qāwaciatiēy [qāwacēti-] la bar kird, dastî ba qāwa tē kirdinē kird. insānêkî zōr qōz bû, qarabāliyî zōrî wa sar gaṛā la qāwaxānē, la bar jwānîē aw pyāway wak alyās xāna.

358. Qamarî wazîr pēy zānî agar kuṛêkî wā qōz qāway dagēṛē la qāwaxānē xwājā kāwusî. qamarî wazîr swār bû, qāwaxānaka dūr bû la dāiray patrûsyāy, fōi bō qāwaxānē. alyās xānî farangî ba cāwî hangāwt, pirsyārî kird la xwājā kāwusî, gutî, 'aw swāra kêya awa hāt bō qāwaxānē?' pēy gut, 'āgāt la xō bē, ay arsalān, awa qamarî wazîra, ba saḥût nabā.'

359. Nîzîk bû la qāwaxānē, arsalān istîqvālî kird, jîlawî girt. gutî, 'amin wujûdî awham nîa, ay arsalān, atû jîlawî min bigirî. atû kuṛî malikšāy fōmēy, la naway askandarî zulqurnay xarjî la fōzē stānduwa.' pēy gut, 'ay qamarî wazîr, amin arsalān nîm.' gutî, 'adî atō kêy?' pēy gut, 'amin alyās xānim, kuṛî xwājā kāwusîm.' gutî, 'bō cân waxta atû dyār nabûy?' gutî, 'amin la xwēndinē bûm la xārjî. awfō hātuwimawa xizmatî bābî xōm dakam.'

360. Gutî, 'dazānim arsalānî, balān nēwî xōt ba min nalēy.' arsalān bō xōy gutî, 'nāzānim arsalān kêya.' xōy lē nanās kird, la qamarî wazîr. qamarî wazîr pēy gut, 'agar atû nēwî xōt ba min bilēy amin faṛuyliqā la dasit danēm, ba fēt dakamawa bō walātî xōt, atû agar cūyawa madhî min bikay, bilēy, "kas pyāwatîy lagaṭ min nakird qamarî wazîr nabē.'"

361. Arsalānî gutî, 'amin cî kārîm baw îşaya? faṛuyliqā ba min cî? amin kuṛî xwājā kāwusîm û aw kiçē patrûsyāy farangîa, kiça pāşāya, la qamcē êkdā nîn.' qamarî wazîr pēy gut, 'ay arsalān, kāyazî ḥākîmî 'alabē bōmān hātuwa, awā amîrşang, kuṛî ḥākîmî 'alabē ba fēwaya bō xwāzbēnîy faṛuyliqā. atû nēwî xōt ba min nalēy dāxêkit ba jargîawa danēm.'

my father, and I shall tell nobody my proper name and they will not discover me.'

357. Khwaja Kawus said to him, 'Petrusya has a vizier called the Vizier Qamer who is very wise and powerful and is a wizard with much magic. See you don't tell him your proper name.' Then they went home. On the morrow Khwaja Kawus dressed him in the clothes of a coffee-shop-keeper and he began to pour out coffee. He was a very dandyish person and a big crowd came to see him at the coffee-shop, on account of the good looks of this man who was Elias Khan.

358. The Vizier Qamer learnt that such a dandyish lad was serving coffee at Khwaja Kawus's coffee-shop. The Vizier Qamer mounted, the coffee-shop being far from Petrusya's office, and went to the coffee-shop. Elias Khan the Frank caught sight of him and asked Khwaja Kawus, 'Who is that horseman who has come to the coffee-shop?' He told him, 'Take care of yourself, Arselan, that is the Vizier Qamer. Don't let him catch you out.'

359. He approached the coffee-shop and Arselan went to meet him and seized his bridle. He said, 'O Arselan, I am not such a person that you should hold my bridle. You are the son of Melik-shah of Rom, descended from Alexander the Great,¹ who laid the sun under tribute.' He said, 'O Vizier Qamer, I am not Arselan.' He said, 'Then who are you?' He said, 'I am Elias Khan, the son of Khwaja Kawus.' He said, 'Why haven't you been seen for so long?' He said, 'I was studying abroad. Today I have come back to wait on my father.'

360. He said, 'I know you are Arselan but you won't tell me your proper name.' Arselan said, 'I don't know who Arselan is.' He would not reveal himself to the Vizier Qamer. The Vizier Qamer said to him, 'If you will tell me your proper name I will hand over Ferrughliqa to you and send you back to your own country so that when you go back you may praise me and say, "Nobody rendered me service except the Vizier Qamer."'

361. Arselan said, 'What have I got to do with this business? What is Ferrughliqa to me? I am the son of Khwaja Kawus and she is the daughter of Petrusya the Frank, a princess. We are not of one another's rank.' The Vizier Qamer said to him, 'Arselan, a letter has come to us from the Governor of Aleppo saying that Amir Hoshang, his son, is on the way to ask for the hand of Ferrughliqa. If you don't tell me your proper name I'll make you sorry for it.'¹

362. Arsalānī pēy gut, 'ay qamarī wazīr, minatit nabē, haqīt ba sar minawa nīa. min faqīrim, ci yadrim la tō nakirduwa, bōc wā la minit hał pēcāwa?' pēy gut, 'ay arsalān, amin parōšē ahōma, atū cān *fazālat [zalālati] ū řazilit cēštuwa la sar fařuyliqā, amin dazānim 'ašqī fařuyliqāyay, bōya atū hātuwī bō ēra, bałān bō tō nābē fařuyliqā. la bar cāwī tō sibħaynē daydama amīřangī, kuřī ħākīmī 'alabī.' arsalānī pēy gut, 'kayfī xōta.'

363. Qamarī wazīr hał stā, cūawa bō bāragāy patrūsyāy. awjār šamsī wazīr hāt bō qāwaxānē xwājā kāwusī, dā ništ la panā arsalānī. pēy gut, ba arsalānī, 'atū arsalānī. cān waxta patrūsyā tāqībit dakā, bēt away atū āšķirā bibī la pāšāy atū i'dām dakā.' gutī, 'ay šamsī wazīr, amin arsalān nīm.' gutī, 'balē, atū arsalān nabī, bałān nēwē xōšit la kin qamarī wazīr małē, datfawtēnē.' gutī, 'balē, ay šamsī wazīr, amin agar arsalān nabim cōn dabima haw? amin alyās xānī farangīm, kuřī xwājā kāwusīm.' šamsī wazīr pēy gut, 'bāša, awī dayzānī har wāy bilē.' awa šamsī wazīriš hał stā, xwāħāfizay xwāst, cūawa bō mařrišē patrūsyāy. awā arsalān la qāwaxānēya.

364. Amīřang pēšřawī dar kawt, la qarāx šāri xēwat ū cādiryān hał dā. ħākīmī ħalabē kāyazēkī nūsibū bō patrūsyāy, 'awā kuřī min hāt,' gułēkī la bāyidāya, pēšķēši bikā, gułakaši wak kē bē, fařuyliqā kićiati [kićēti]. kāyazakayān bird bō patrūsyāy. patrūsyāy pēy gutin, ba pyāwī da amīřangī, 'amin aw pyāway nabīnim wa amīřangīš kićē min nabīnē, sawdāy nadīta dirust nīa.' pyāwaka řōinawa bō kin amīřangī, pēy gutin, 'ci bū?' gutyān, 'ay pāšāy ma, patrūsyā farmuwyatī, "dabē amin amīřangī bibīnim, awīš fařuyliqā bibīnē. sawdāy nadīta dirust nīa.'" amīřangī gutī, 'ba sar cāw, amin ba xizmatī dagam.' ēwārē yabarī dā ba patrūsyāy, amīřangī, gutī, 'amšaw miwānim.' patrūsyāy hōday gułāwřišēn kird, cānd kulsīy lē cāspāndin, amīřang wā ba diwāxānē patrūsyāy gai.

365. Bā aw lawē bē, dā ništīn. arsalāniš agar bistī amīřang cū

362. Arselan said to him, 'O Vizier Qamer, I don't thank you. You have no right to treat me thus. I am a poor man, I haven't done you any harm, so why have you picked on me in this way?' He said, 'Arselan, I am distressed that you have suffered so much ignominy over Ferrughliqa, for I know you are in love with Ferrughliqa and that is why you have come here, but Ferrughliqa will not be for you. Tomorrow I shall give her to Amir Hoshang, the son of the Governor of Aleppo, before your eyes.' Arselan said to him, 'As you please.'

363. The Vizier Qamer got up and went back to the court of Petrusya. Then the Vizier Shems came to the coffee-shop of Khwaja Kawus and sat down next to Arselan. He said to him, 'You are Arselan. Petrusya has been following you for some time. If it should come about that your presence is revealed to the king he will execute you.' He said, 'O Vizier Shems, I am not Arselan.' He said, 'All right, don't be Arselan. But don't let the Vizier Qamer know your proper name or he will destroy you.' He said, 'Yes, Vizier Shems, but if I'm not Arselan how can I become he? I am Elias Khan the Frank, the son of Khwaja Kawus.' The Vizier Shems said to him, 'Very well, go on saying what you know (you must).' Then the Vizier Shems got up, took his leave, and went back to the audience-chamber of Petrusya. There was Arselan in the coffee-shop.

364. The advance guard of Amir Hoshang appeared and pitched tents and pavilions at the edge of the city. The Governor of Aleppo had written a letter to Petrusya, saying, 'Here my son has come,' that he (Petrusya) had a flower in his garden which he should present to him, the flower being Ferrughliqa his daughter. They took the letter to Petrusya. Petrusya said to Amir Hoshang's men, 'If I do not see this man, and Amir Hoshang does not see my daughter, such a transaction¹ is not proper.' The men went back to Amir Hoshang, who said to them, 'What happened?' They said, 'Majesty, Petrusya said, "I must see Amir Hoshang and he must see Ferrughliqa. Such a transaction, without their seeing one another,¹ is not proper."' Amir Hoshang said, 'With pleasure, I shall wait on him.' In the evening Amir Hoshang informed Petrusya, 'Tonight I am (your) guest.' Petrusya had the room sprinkled with rose-water and set up some thrones in it and then Amir Hoshang arrived at Petrusya's audience-chamber.

365. Let him be there, where they sat. When Arselan heard that

bō xwāzbēnīē faʿuyliqā xamī kawta dilī, pēy gut, 'ay xwājā kāwus, bā biçin bō diwāxānē patrūsyāy, dāxō ʿabar ū baḥs çiya.' arsalān ū xwājā kāwus çūn bō diwāxānē patrūsyāy. arsalān agar tamāšāy kird pyāwēkī zōr jwān, zōr qisazān, pālāwānēkī šajīḥ lawē dā nīštibū.

366. Qamarī wazīr agar çawī pē kawt pēy gut, 'hā, arsalān, bizāna çī dāxēkīt ba jargīawa danēm. çākī tē fikira. awhā amīršānga, amšaw faʿuyliqāyay dadaynē. atū nēwī xōt ba min nagut.' pēy gut, 'ay qamarī wazīr, haqīt ba sar minawa nīa. faʿuyliqāyay dadayē mumbārakī bē.' awjār nōray qisay patrūsyāy hāt, daygut, 'ay amīršang, sibḥaynē bō ēwārē lēt ma'lūm dakamawa ba hamū naw'ē.' awā amīršang haḥ stā, rōištawa bō bin xēwat ū nēw hōrdūy xōy.

367. Awa la dwāy amīršangī majrīs çol nabūwa. patrūsyā dalē, 'ay qamarī wazīr, bōm tamāšāy najūmē ka, amin agar kiçē xōm bidama amīršangī, dāxwā astērān muwāfiqin yān na, āxirī xēr dabē yān šar dabē.' qamarī wazīr dalē, 'balē, pāšā, agar bēt ahway atū kiçē xōt bidaya amīršangī—amīršang çand pyāwēkī tawāwa, har la bari pēyrā tā taplī sarī hiç ḥaybī lē nāgīrē, la qisāndā zōr tawāwa, hiç iḥtirāzī la qisān nāgīrē, kuḥī ḥakimī ḥalabīša, zōr ba-pišt-ū-qawata, pāšāzādāya, muxtadīra, das-rōiwa, iḥ lahway çatir nāzānē. faʿuyliqāy bidayē iḥit ba xēr dabē. biydaē.'

368. Patrūsyāy gutī ba šamsī wazīr, 'atū dalēy çī?' gutī, 'amin dalēm, ay pāšā, kiçē tō ba 'amal amīršangī nāē [nāya]. agar biydayē, ba amīršangī, iḥit lē tēk dāçē, fitna w futūr paydā dabē, šarit lē dašewē. kiçē tō har bō arsalānī çāka, lagaḥ arsalān ū faʿuyliqā astērān muwāfiqin.' patrūsyā agar awhay biḥt bargī yazabēy pōši, dangī jalādānī dā, gutī, 'biḥon, la sarī šamsī wazīr bidan.'

369. Awā arsalānīḥ lawē rā wastāwa, gwēy law qisa w bāsānaya. jalādān xōyān sāz kird la sarī šamsī wazīr dan, jalādān pēyān gut, ba pāšāy, 'aw pyāwa wakū šamsī wazīra pyāwēkī ba-wafā [ba-ōfā]

Amir Hoshang had gone to ask for the hand of Ferrughliqa he was sad at heart. He said, 'Khwaja Kawus, let us go to the audience-chamber of Petrusya to see what news there is.' Arselan and Khwaja Kawus went to Petrusya's audience-chamber. When Arselan looked he saw a very handsome and well-spoken man, a bold champion seated there.

366. When the Vizier Qamer caught sight of him he said, 'Ha, Arselan, see how I'll make you sorry. Take good heed. That is Amir Hoshang and tonight we are giving Ferrughliqa to him. You wouldn't tell me your proper name.' He said to him, 'O Vizier Qamer, you have no right to treat me thus. If you are giving Ferrughliqa to him, I congratulate him.' Then it was Petrusya's turn to talk and he said, 'O Amir Hoshang, tomorrow, towards evening, I shall let you know one way or the other.' Then Amir Hoshang got up and returned to his tent in the midst of his own army.

367. After Amir Hoshang had left, the assembly did not disperse. Petrusya said, 'O Vizier Qamer, look at the horoscope for me, see whether the stars are favourable or not to my giving my daughter to Amir Hoshang, whether the outcome will be good or bad.' The Vizier Qamer said, 'Yes, Sire, if it should come about that you give your daughter to Amir Hoshang—he is such a complete man, from the soles of his feet to the crown of his head there is no fault to be found in him. He is most accomplished in speaking and there is no criticism to be made of what he says, moreover he is the son of the Governor of Aleppo, very powerful, a prince, able, experienced, and nobody understands affairs better than he. If you give Ferrughliqa to him your affairs will prosper. Give her to him.'

368. Petrusya said to the Vizier Shems, 'What do you say?' He said, 'Sire, I say that your daughter is not meant for Amir Hoshang. If you give her to Amir Hoshang your affairs will be ruined, there will be disturbances and riots and the city will be disturbed around you. Your daughter is good for Arselan only. The stars are favourable towards Arselan and Ferrughliqa.' When Petrusya heard this he donned his robes of anger, summoned the executioners and said, 'Go, cut off the head of the Vizier Shems.'

369. There was Arselan standing there, listening to all this talk. The executioners prepared themselves to cut off the head of the Vizier Shems, but they said to the king, 'This man, the Vizier Shems, has been a faithful servant to you. It is a pity for you to cut

bū bō tō, hayfa la sarî day. bē-ēmāgî maka.' patrûsyây gutî, 'nāmawê. aw îşê awim bō cā dakā bā har xarāb bē.'

370. 'Ālamî zōrî lê rā wastābū, tāsūfî şamsî wazîryān dakird, ba patrûsyâyān gut, 'atū la sarî şamsî wazîr day dabê sarî hamūānin bibîfî.' patrûsyây gut, 'mādam wāya bîrōn, la zîndānēy hāwin.' şamsî wazîr gutî, 'ay pāşā, min nāpārēmawa, bē-minat ba, cît la dast dē biyka. waxtê dabê atō hawjēy min bibîawa. minîş aw waxtay şarta jwābit nādamawa, yā ba sarî rûtî yā gazêk jāwî şîn la milî xôt nakay, naēy [nayay] bō kinim, dayālatēm pē nakay, amin qisê la îşî tō nākamawa.' gutî, 'bîrōn, biyban, la zîndānēy hāwin, îşî wîm nāwê.' awā dîwāxānē patrûsyây cōl bū.

371. Sibhaynē la taplî başarat dirā, qarāryān dā faʿuyliqāya bidana amîrşangî, bō şawê dā'watî amîrşangî bē bō mālê patrûsyây. qamarî wazîr aw rōžê swār bū, cū bō qāwaxānē xwājā kāwusî w xwājā tāwusî, pēy gut, 'ay arsalān, bibîna ba cāwî xôt cōn amîrşangî w faʿuyliqāya pēk şād dakam.' gutî, 'maylî xōta, ay qamarî wazîr. cî daxlim ba sar faʿuyliqāyawa nîa. min qāwacîm.'

372. Bō ewārê xabar dirāya xwājā kāwusî, awā patrûsyā ū qamarî wazîr ū amîrşang hātin bō qāwaxānē. xānimê kicê patrûsyây farangî yulāmeki habū xwājā yāqūb, nārdî bō kin bābî, gutî, 'pēy bilê, ba bābîm, aminîş awşaw dēm bō qāwaxānē.' patrûsyây gutî, 'bāşa, bā bē.' awîş ba fê bū la qasrî xōy, hāt bō qāwaxānē. hōdayakî ba jwê bōyān pîr farş kird.

373. Xwājā kāwusî pēy gut, ba arsalānî, 'atū hařō, xizmatî faʿuyliqāya bika, qāway bō tē ka.' faʿuyliqāya cîl kārakarî lagał bū. arsalān hāt bō diwî faʿuyliqāya, qamarî wazîrîş la fāstî panjaray dā nîştîbū, faʿuyliqā ū arsalānî lê dyār bûn lawêrā. faʿuyliqā pēy gutin, ba kārakarānî xōy, 'awa biçônawa bō qasrî min, amin tēy bigam la amîrşangî, biynāsîm, giftûgōyay bibyēm.'

374. Kārakarānî ba fê kirdinawa, pēy gut, 'atū arsalānî yān na?' gutî, 'min haw nîm.' gutî, 'hawî xōm lê magōfa. tū, aw dînay atūy la sarî, minîş hātîma sar aw dînay. pēm bilê ba sa'î, atū

off his head. Do not be ungrateful.' Petrusya said, 'I don't want him. Let whatever work he does for me go to ruin.'

370. There were many people standing about him who were sorry for the Vizier Shems. They said to Petrusya, 'If you cut off the head of the Vizier Shems then you must cut off all our heads.' Petrusya said, 'Since that is the case, go, throw him into prison.' The Vizier Shems said, 'Sire, I shall not ask for mercy. Have no thanks, and do what you are able. The time will come when you will need me again. I declare that when that time comes I shall not answer you. Unless you come to me, either bare-headed or with an ell of blue homespun cotton round your shoulders, to ask my forgiveness, I shall not say a word about your affairs.' He said, 'Go, take him and throw him into prison. I don't want anything to do with him.' Then Petrusya's audience-chamber emptied.

371. On the morrow the drum of good tidings was beaten. They decided to give Ferrughliqa to Amir Hoshang and that Amir Hoshang should be invited to the home of Petrusya at night. That day the Vizier Qamer mounted and went to the coffee-shop of Khwaja Kawus and Khwaja Tawus and said, 'O Arselan, see with your own eyes how I shall make Amir Hoshang and Ferrughliqa happy together.' He said, 'It is as you please, Vizier Qamer. I have no interest in Ferrughliqa. I am a coffee-seller.'

372. Towards evening Khwaja Kawus was informed that Petrusya and the Vizier Qamer and Amir Hoshang were coming to the coffee-shop. The lady daughter of Petrusya the Frank had a servant called Khwaja Jacob, whom she sent to her father, saying, 'Tell my father that I too am coming to the coffee-shop tonight.' Petrusya said, 'Very well, let her come.' So she too was on her way to the coffee-shop. They carpeted a separate room for her completely.

373. Khwaja Kawus said to Arselan, 'You go and wait on Ferrughliqa and pour coffee for her.' Ferrughliqa had forty maids with her. Arselan came (and stood) beside Ferrughliqa. The Vizier Qamer was sitting right by the window, through which Ferrughliqa and Arselan were visible to him. Ferrughliqa said to her maids, 'You go back to my palace so that I can get to know Amir Hoshang and hear his conversation.'

374. She sent her maids off and said, 'Are you Arselan or not?' He said, 'I am not he.' She said, 'Don't disguise yourself from me. I too have come over to that religion which you profess. Tell me

arsalānī yān na?' arsalānī pēy gut, 'agar qabūl bikay amin hawim.' la panā yak dā niştin, wa'dāyān ba êk dā.

375. Faŕuylîqā gutî, 'agar amin bō tû nabûm qāpêk žārē mār daxōmawa, hayātē xōm mafî dakamawa.' arsalānîş pēy gut, 'agar ba maxxad nagam minîş ba şîrî xōm xōm dakūžim, hayātē xōm mafî dakamawa.' faŕuylîqā gutî, 'sibhaynē şawē sa'āt cŵār wara bō qasrē min.' dafē, 'bāşa.' awa wa'dāyān bast. faŕuylîqā rōiştawa.

376. Sibhaynē cānd jāda maŕyā kirān, ba hatr ū gulāwē āwrişēn kirān. faŕuylîqāyān swār kird la māinē, bō amîrşangî biyban ba bûk. pirtaqālêkyān dāya dastî faŕuylîqāya. arsalān la sar jāday rā wastābû, harcānd şārî farangîān tē xirōşābû bō away faŕuylîqāyān ba bûk dabird. awā faŕuylîqā swār bû, ba jādaydā hāta xwār, aw pirtaqālay ba dastîawa yārîy pē dakā. gaia fāstî arsalānî, pirtaqālakay la dastî xōy firē dā, kawta bardimî arsalānî. arsalānî halî girtawa, bōnî kird. qamarî wazîr cāwî lê bû, pēy gut, 'hā, ay arsalān, har awandat pē dabiřē.'

377. Rōî, birdyān bō amîrşangî. şawē saŕāt cŵār mî'ād tawāw bû. arsalān dastî dāya şîrî rût, cû bō qasrî faŕuylîqāya w amîrşangî, wa diwî ŕasārē kawt, tamāşāy kird amîrşang law damadā lawē nabû, cûbû ziyārati bitē bikā la xōşîy awhay agar faŕuylîqāyān bō hēnābû. arsalān cûa [cō] kin faŕuylîqāya, dā nişt. pēy gut, 'ay arsalān, tō cōn hātî?' pēy gut, 'agar amin bitirsāmāya la mamlakati rōmē ba-tanē nadahātîm bō nēw dužminî.'

378. Lawān qisāndā bûn, giftûgōyān dakird, amîrşang la darkay dā. agar wa žûr kawt tamāşā dakā awa pālāwānêk la kin faŕuylîqāya dā niştuwa. lēy haî kēşāya şîrî, ŕamlay bird bō sar arsalānî. amîrşangî pēy gut, ba faŕuylîqāya, 'ay kawna fa'işa, aw pālāwānay şik dabay la dawray xōt? bōya amin tafra daday, damnērî bō ziyārati bitē.'

379. Şîrêkî dā hēnāya arsalānî. arsalān la jēwa nabizût, dastî dirêž kird, bālçōqay şîrî girt, dastî rā takānd, î amîrşangî, şîrî la dastî amîrşangî dar ēnā, şîrêkî ŕawālay amîrşangî kird, la nēw

truly, are you Arselan or not?' Arselan told her, 'If you will have it so, I am he.' They sat next to each other and promised themselves to one another.

375. Ferrughliqa said, 'If I am not given to you I shall drink a vessel of snake's venom and end my own life.' Arselan told her, 'If I do not achieve my desire I shall kill myself with my own sword and end my own life.' Ferrughliqa said, 'Come to my palace tomorrow at the fourth hour of the night.' He said, 'Very well.' So they promised each other. Ferrughliqa went back (home).

376. On the morrow all the streets were prepared and sprinkled with attar and rose-water. They mounted Ferrughliqa on a mare in order to take her to Amir Hoshang as a bride. They put an orange into Ferrughliqa's hand. Arselan was standing in the street, although the city of the Franks was in a commotion because they were taking Ferrughliqa as a bride. There was Ferrughliqa riding down the street, playing with the orange in her hand. She came opposite Arselan and threw the orange out of her hand and it fell in front of Arselan. Arselan picked it up and savoured its smell. The Vizier Qamer was watching him and said, 'Ha, Arselan, that is as much as you will be apportioned.'

377. She went and they took her to Amir Hoshang. That night at the fourth hour the appointed time came. Arselan took a naked sword and went to the palace of Ferrughliqa and Amir Hoshang. He climbed the wall and saw that Amir Hoshang was not there at that moment, but had gone to pay homage to an idol for joy that they had brought Ferrughliqa to him. Arselan went to Ferrughliqa and sat down. She said to him, 'O Arselan, how did you come?' He said to her, 'If I had been afraid I wouldn't have come alone amongst the enemy from the country of Rom.'

378. They were talking and conversing in this way when Amir Hoshang knocked at the door. When he came in he saw that there was a champion sitting with Ferrughliqa. He drew his sword against him and attacked Arselan. Amir Hoshang said to Ferrughliqa, 'You old trull, do you keep this champion about you? So this is why you deceive me and send me to pay homage to the idol!'

379. He brought his sword down on Arselan. Arselan did not budge from the spot but stretched out his hand, seized the hilt of the sword, shook his (Amir Hoshang's) hand, took the sword out of Amir Hoshang's hand and struck him a blow with it, splitting him in two pieces down the middle. There and then he killed Amir

qadērā ba dū karti kird. awā amīršangi lawē kušt. ay, āfarim bō dast ū řimbit, ay arsalān! awā fařuyliqāyay stān^d.

Hāwīn

380. PĀR bahārē mālin bār kirdin bō kōstānī dārašmānay, lawē būyn sē māngī hāwīnē tawāw. agar čūyn jē sābāt bū, injā, awjārakaynē faršmān lē řā xistin, dā ništīn, isrāḥatin kird. řōži wā habū swārī wulāx abūyn la daštēkī gōr la bar mālānawa, řimbāzīn dakird ba wulāx hatā wakū māndū dabū. agar māndū dabū dā dabazīn, la bin dārēk dā daništīn, bō xōmān čān lē danā, kabāb ū řitī wān daxwārd, isrāḥatin dakird la bin aw dāray tā wakū ēwāra, ēwārē dahātīnawa bō mālē.

381. Ahāliy dē nāčē bō kōstānē. bō nāči bō kōstān ahāliy dē? la bar žiānī xōy, yānī kāsibī kirdin, wakū tūtīn, wakū ganim ū jō řā nēw hēnān. har āyā ačīn bō kōstān. išt kirdin bō āyā kama, awana bē agar ba sar zarā'atī xōyřā dagā.

Tūtīn

382. PĀR amin řitilīm kird. aw řitilāna agar dām čānd ba āwī bārānē řwā. la pāš away tāw hař-āt dū sē řōž sabrim lē girt, injā čūm, jōgam bō hař bast, řitilakānim dāštīn. tā pēnj juḥma baw pēya řitilakānim dadāštīn. la pāš awa řitilakān gawra būn, jā awjār āwīm la ḥarzī nā tā wakū wa gā hātawa, yānī išk būawa, jā awjār jūtīm la sardā bast, dastīm kird ba kēlānī tā wakū la šowēy būmawa.

383. Dūbāra gāsinēkī diřīm lē dā tā wardīm dāyawa. dūbāra gāsinēkī diřīm la 'arzakay dā, wā bū ba sē gāsin. awjār xatīm dā. awjār ba bēlē ḥalīm dā ba dērāw, hatā hamū ḥarzaka ba dērāw ḥāzir bū, jā awjār čūm ba lāy řitilakānawa. agar čūm tamāšām kirdin, řitilakān řaq būn. agar tēy danūsām ba řagawa nadahāt, dapičīřā. čūm, āwakam bō řā bastīn, dāštīnim tā binyān narna

Hoshang. Oh, bravo for your hand and your lance, O Arselan! So he took Ferrughliqa.

Summer

380. IN spring last year we loaded up our homes (to go) to the highlands of Dareshmane¹ and there we stayed for the full three months of summer. When we went, bowers were already in place, so then we spread out carpets in them, settled down and rested. There were some days when we would mount our horses in a flat plain in front of the homes and joust on horseback until (we) were tired. When (we) were tired we would dismount and sit under a tree, we would make tea for ourselves, eat cabobs and such things, and rest under the tree until evening. In the evening we would come back home.

381. The village people do not go to the highlands. Why don't the village people go to the highlands? On account of their livelihood, that is to say working, like producing tobacco, wheat and barley. Only the aghas go to the highlands. There is little work for the agha to do, only as much as when he supervises his cultivation.

Tobacco

382. LAST year I planted seedlings. When I planted these seedlings they grew with rain-water. When the sun came out I left them alone for two or three days, then I went, made channels for them and watered the seedlings. I went on watering the seedlings in this way for five weeks. After that the seedlings became big, then I put the field under water until it was ready for the plough,¹ that is became (sufficiently) dry again, then I hitched up my team on it and began to plough it until I had finished furrowing² it.

383. I gave it another ploughing¹ until I had turned it over again. I gave the field yet another ploughing so making it three ploughings. Then I made lines. Then I turned it up into water-channels with a spade, until the whole field was prepared with water-channels, then I went back to the seedlings. When I went I saw that the (earth round the) seedlings had become hard. When I pulled at them they did not come out by the roots, but broke. I went and laid on water for them and watered them until their

būawa. awjār šitilakān ba dastī halim kandin, ba dasikim girtin, bastimin hatā bilāw nabin, da sawēm hāwitin, hēnānimawa bō mālē.

384. Aw šaway šitilakān la mālē būn. injā pēnī šas kas paydām kirdin bō sibhaynē bō çaqāndinē šitilakān. čūyn bō sar izarzakay, bō jēy tūtinakay, aw jēyay ka ba dērāw māwatawa, āwim bō fā bast. ēkakīn dastī dā ba pēmařay, dastī kird ba āw tē kirdin, awānī diš dastyān dāya sar ū dasik šitilakān, dastyān kird ba çaqāndinē hatā wakū izarzakan tawāw çaqānd. agar izarzaka tawāw bū awjār ba jēn hēšt, hātinawa mālē hatā sibhaynē.

385. Injā sibhaynē yakakīn dastī dāya pēmařay, čū, tūtinakay dāšt. sē rōžān baw gōra tā wakū tūtinaka sēpārāw kirā. hatā hawtūēkī lē garāyn, la pās aw hawtūay dāštin tā sē jārān, hawtūē jārēkmān dadāšt. jā awjār tūtinakay nēwkōlī hāt, nēwkōlin kird. agar lē būynawa awjār dāštin tūtinaka. awjār sarī sipī bū, sarakānin pisānd, ēxta kirdin. xasāndinī tūtin bō xātirī away palkī ba-qūwat bē.

386. Hātin, čila tūtinakay bin-palkī dakayn. agar bin-palkakan lē kirdawa injā dayxayna qartālawā, daybaynawa mālē, la bin kaprē halī darēžin. la bin kaprē halin řišt, awjār ba sūžinē w ba banī dastin ba pēwa kirdinaway kird. hatā dāw tawāw dabē pēwa dakayn, jā agar dāwaka tawāw bū sarakam qulfa dān hardūk. hēnām, čwār kōlakam çaqāndin, dārēkim ba sardā fā kēšan. awjār hēnān, dāraka bizmārin lē dān.

387. Dāwa tūtinaka ka pēwa kirāwa awā ba dārakam dā kird hatā išk bū. agar išk bū lēm kirdawa, awjār halim xist la bar tāwē. agar sipī bū, jwān bū, la bar tāwē jā awjār birdima žūrē, hatā wakū hamū tūtinaka ba sar-pal ū bin-palawa baw dastūray la čilakan kirdawa, hēnānawa mālē, pēnawa kird hamūy āwā tā jwān *išk bū, jā hamūn la žūrē danā. awjār hambāl hāt, tūtinakay hēnā, dastī kird ba řišanī. dāw ba dāw dāy girta sindūq, jam'ī tūtinaka bū ba da farda.

Qāzānj

388. AMIN ū bāōmar da pāizēdā čūyn bō safarē řisq ū awāna bikiřin, čil farda tūtinin kiřī. la māzūčinān da bār māzūn kiřī, ka

bases softened. Then I took up the seedlings by hand, held them in bundles, tied them so that they should not become scattered, put them in baskets and brought them home.

384. That night the seedlings were at home. Then I got five or six people for the morrow to plant the seedlings. We went to the field, the place for the tobacco, the place which had been left with water-channels, and I laid on water for it. One of us took up the shovel¹ and began to put the water in, while the rest of us took up the bundles of seedlings and set about planting them until we had planted the whole field. When the field was finished we left it and came back home until the next day.

385. Then, the next day, one of us took up the shovel and went and watered the tobacco. Three days (passed) in the same way until the tobacco had been thrice watered. We left it alone for a week, then after the week we watered it (so) three times, watering it once a week. Then weeds came up amid the tobacco and we weeded it. When we had finished then we watered the tobacco. Then it had flowered,¹ so we plucked the flowers and topped² it. The topping of tobacco is done so that the leaves should be strong.

386. We came and picked the under-leaves from the tobacco plants. When we have taken off the under-leaves we put them into a basket, take them home and tip them out under a bough-shelter. We tipped them out under the bough-shelter, then we began to thread them on a string with a packing-needle. We go on adding (leaves) until the thread is full, then when the thread was full I made a loop in both ends. I brought and erected four posts and laid a pole across the top. Then we nailed the pole on.

387. I hung the thread, on which (the tobacco) had been fixed, up on the pole until it dried. When it had dried I took it down and spread it out in the sun. When it had bleached well in the sun then I took it inside, until we had picked all the tobacco, top-leaves and under-leaves, in this manner, brought it home, strung it all up so until it was ready, then we put it all inside. Then the porter came, took the tobacco and began to sprinkle it. He put it into a box, thread by thread. The whole lot of tobacco came to ten bales.

Profit

388. BAOMER and I went on a journey in autumn to buy provisions and that sort of thing, and we bought forty bales of tobacco.

'ibārata la çil pût mǎzû, balān tûtinakan zararêkî zōrî kird. faḥsî awsāl bāš nabû. ama la mǎzûakay [mǎzōkay] qāzānjêkî bāšin bû, zararî tûtinakay piř kirdawa.

389. Êstê amin û bāōmar gutin, 'bā biçin ḥaywānî dōy, ya'ni ḥaywānî zāw, bikiřin. awrō bahāra, ḥaywānî zāw ba kār dē, bō dōy qīmatî dakā.' çūyn, panjā sarin ḥaywānî zāw kiřî, sî saryān bizin bûn, bîst sarişyān mař bûn, faqat mařakān da saryān dū barxyān habû. ba wāsitay yakî dū barxyān habû qīmatêkî çākyān kird. la bizinakanîş bîst sarmān firōştawa, da sarin bizin bō mǎyawa la qāzānjê. awānîşin har yakê pênj sar bō dōy mālê xōn hēştinawa, çūnkî la sar qāzānjê mǎbûnawa.

Misāl

390. KĀBRĀYAK çû bō kin āsingarêkî, āsinêkî ba dastawa bû, gutî, 'wastā, aw āsina bōm bārik bika w rāy kêşā,' hatā āsinakay ba mār û dū hēnā, bārikî kird û pēy rā kêşā. āxir gutî, 'aw sara astūrakam bō pān ka.' dwā gutî, 'kunêkişî tē bika lēra.' awjār āsinakay pē kird ba sūžin. āsingaraka xōy ḥālî nabûbû agar çiy pē dirust dakā.

391. Agar tawāwî kird kirduwya ba sūžin. āsingaraka pēy gut, 'atō agar sūžinakat ba min dirust dakird bō la pêşdā pēt nadagutim, "sūžinêkim bō dirust bika"? atō ba dizî aw sūžinaya ba minit tawāw kird. agar la pêşdā ba minit bigutbā, "sūžinakam bō dirust bika," sin'atî xōm 'āsāntirim dazānî w zûtirim tawāw dakird.'

Bō xâtirî Faqê Miḥammad

392. LA šārî sultān maḥmūdîdā kuřa tujārêk habû, malîkûtujārî šārî yaznay bû. aw kuřa šawē dagařā la šārîdā. šawêkî sultān maḥmūd û hayāsî xās û ḥasan mamandî la pêş darkay ḥasan mamandîdā tūşî aw kuřay bûn, pēyān gut, 'atû ba šaw bō dagařēy la šārîdā? ba diz û pyāw-xirāpit tē dagayn.' gutî, 'amin kuřî malîkûtujārî aw šāram, kārî xarāb nākam.'

We bought ten loads of galls¹ from the gall-pickers, (each) consisting of forty poots,² but our tobacco made a big loss. The inspection³ that year was not good. We had a good profit from the galls which made up for the loss on the tobacco.

389. Recently Baomer and I said, 'Let us go and buy some milch animals, that is animals which have just given birth. Now it is spring, milch animals will be useful and valuable for their milk.' We went and bought fifty head of milch animals. Thirty of them were goats and twenty sheep, but of the sheep ten head each had two lambs. Since each one had two lambs they made a good profit. Of the goats, moreover, we sold twenty head and ten goats remained to us as profit. These we left, five each, to supply our homes with milk, since they remained as profit.

A moral tale

390. A FELLOW went to a blacksmith with a piece of iron in his hand and said, 'Master, make this iron thin for me and draw it out,' so that he made the iron like a snake and its tail, made it thin and drew it out. Then he said, 'Make that thick end flat for me.' After that he said, 'Make a hole in it here too.' So he got him to make the iron into a packing-needle. The blacksmith himself had not realized what he was getting him to make.

391. When he finished it he had made it into a packing-needle. The blacksmith said to him, 'If you wanted to get me to make a packing-needle why didn't you say to me, "Make me a packing-needle," in the first place? You got me to finish this packing-needle surreptitiously. If you had said to me, "Make me a packing-needle," in the first place, I would have known how to do my job more easily and I would have finished it quicker.'

For the sake of Faqé Muhammed

392. IN the city of Sultan Mahmud there was once a merchant's son (whose father) was the chief merchant of the city of Ghazne. This boy used to wander about the city at night. One night Sultan Mahmud and Heyas the Good and Hasan Memendi¹ came across the boy outside Hasan Memendi's door and said to him, 'Why do you wander about the city at night? We take you for a thief and a bad man.' He said, 'I am the son of the chief merchant of this city. I am not doing anything wrong.'

393. Sultān maḥmūd pēy gut, 'kafilēkim bidaē [bidaya] hatā baraldāt bikam awšaw, danā sibaynē rōž bibētawa yi'dāmit dakam.' kuṛaka dagalī rōišt, gutī, 'bābim kafilīm dakā.' agar čün bō kin bābī kafālatī nakird, 'āšāy lē kird, gutī, 'aw kuṛī min nīa. čiy lē dakan kayfī xōwa.' hawjār kuṛaka gutī, 'bimban bō kin birāyakam, aw kafilīm dakāt.' birāyakaši gutī, 'amin kafiliēy nākam. bō či da šawedā dagaṛēt ū dasūfētawa la šārīdā?'

394. Awjār kuṛaka birādarēkī habū, aw birādaray nēwī faqē miḥammad bū, zōr faqirīš bū. gutī, 'bimban bō kin wī, aw kafālatēm dakā.' rōištīn dagalī bō kin mālē faqē miḥammadi, bāngī faqē miḥammadyān kird, gutyān, 'atū kafiliē aḥmadi kuṛī malikūtūjārī dakay? sib'aynē sultān maḥmūd dayawētawa.' faqē miḥammad gutī, 'batē, amin kafiliy dakam. sib'aynē ka dāray sultān maḥmūdī dā nirā amin bō xōm ū aḥmadi kuṛī malikūtūjārī dēnim bō xizmat sultān maḥmūdī.'

395. Awjār faqē miḥammad zōr dilxōšiy aḥmadi dāyawa, pēy gut, 'hājiz maba, sultān maḥmūd hatā amin nakūžī nātwānī hič ba tō bilē.' xizmatēkī zōrī kird awē šawē wa sib'aynē ka rōž būawa faqē miḥammad aḥmadi kuṛī malikūtūjārī lagał xōy bird bō kin sultān maḥmūdī. sultān maḥmūdīš aw kuṛay agar girtbūy, la bar darkay ḥasan mamandīdā girtbūy, čūnkī ḥazī la kičē ḥasan mamandī dakird. ḥasan mamandīš wazirī pālšāy bū.

396. Sultān maḥmūd daywist ka la sarī aw kuṛay bidā. čūnkī faqē miḥammad lagałī čū, bō xōy birdī w taslimī sultān maḥmūdī kird, sultān maḥmūd ba faqē miḥammadi gut, 'ay faqē miḥammad, čūnkī atō kafālatīt kird, lagał xōšit hēnā bō ēra, na bābī xōy ū na birāy xōy nayāntwānī kafālatēy bikan, awa 'afūm kird bō xātirī tō. kičē ḥasan mamandīš dāma ba aḥmadi bō xātirī tō. 'afūšim kird ū lēy xōš būm.' wa s-salām.

Sultān Salīm

397. SULTĀN salīm habū, aw sultān salīma xalīfay islāmē bū, sā'ib kašf ū karāmat bū. hamū waxtēkī la mamlakatī wīdā harčiyakī bikirābā āgādār bū. la harč mamlakatī zulm la žēr ma'iatī wīdā

393. Sultan Mahmud said to him, 'Give me a surety so that I may set you free this night, otherwise when the sun rises tomorrow I shall execute you.' The boy went with him, saying, 'My father will go bail for me.' When they went to his father he would not go bail for him but repudiated him, saying, 'He is not my son. Do what you will with him.' Then the boy said, 'Take me to my brother, he will go bail for me.' His brother also said, 'I will not go bail for him. Why does he wander and roam about the city at night?'

394. Now the boy had a friend whose name was Faqé¹ Muhammed and who was a very gentle person. He said, 'Take me to him, he will go bail for me.' They went with him to the house of Faqé Muhammed, whom they summoned, saying, 'Will you go bail for Ahmed, the son of the chief merchant? Sultan Mahmud wants him again tomorrow.' Faqé Muhammed said, 'Yes, I will go bail for him. Tomorrow when Sultan Mahmud's office is functioning I myself shall bring Ahmed, the son of the chief merchant, to wait upon Sultan Mahmud.'

395. Then Faqé Muhammed consoled Ahmed greatly, saying to him, 'Do not be distressed, until he kills me Sultan Mahmud can say nothing to you.' That night he entertained him well and when the sun rose next morning Faqé Muhammed took Ahmed, the son of the chief merchant, with him to Sultan Mahmud. The reason why Sultan Mahmud had caught this boy in front of Hasan Memendi's door was that he had fallen in love with Hasan Memendi's daughter. Hasan Memendi was the king's vizier.

396. Sultan Mahmud wanted to cut the boy's head off. As Faqé Muhammed went with him, took him himself and surrendered him to Sultan Mahmud, Sultan Mahmud said to Faqé Muhammed, 'O Faqé Muhammed, since you went bail for him and brought him here yourself, when neither his own father nor his own brother could go bail for him, I have pardoned him for your sake. Moreover, I have given Hasan Memendi's daughter to Ahmed for your sake. I have both pardoned him and forgiven him.'

Sultan Selim

397. ONCE there was a Sultan Selim and this Sultan Selim was the Caliph of Islam and he was a worker of miracles. He was at all times aware of whatever might be being done in his kingdom. Wherever there might be tyranny being done within his possessions

bikirābā dayzānī, fawran bō xōy dačū bō aw jēgāy, dafhi aw zulmay dakird. la zamānī widā kas naydatwānī yadrē la kas bikā, yā kas naydatwānī dizīē bikā čūnkī sułtān salīm āgādār bū.

398. Wāliy baydāē [baydāya], ka la ma'iatī sułtān salīmīdā bū, kumāndārēki habū, žinēki habū aw kumāndāray, wāliy baydāē hazi law žinay dakird, 'ašqī būbū. bō xātiri žinakay kumāndāray kušt hatā žinakay bōy bibē, wa dasti xōy bikawī. žinakaš jwābī wāliy nadadāyawa. wāli zōri hawl lagał dā ka aw žina mērdī pē bikātawa. žinaka wujūdī wāliy ba hič nadazānī, jwābī nadadāyawa.

399. Wāli ba žinakay dagut, 'agar ba xōši naēy askarī danērim, ba zōr rāt kēšin, bithēnin bō mālē min.' žinakaš pēy dagut, 'hatā sułtān salīm bimēnī, atō min nātwanī ba zōrim barī bō xōt.' sułtān salīmīš law qisāna āgādār bū, rōžēki ba wazirēki xōy gut, 'bā biřōyn bō baydāē.'

400. La astambūlēwa sułtān salīm ba muddayakī kam hāta baydāē, libāsī darwēšīē da baryān kirdbū bō xātiri away kas nayān-nāsī. awē rōžē sułtān salīm čū, mīwānī žinakay bū. la dargāyān dā, kuřēki habū žinaka, kuřa čūkala hāt bō pišt darkay, lēy pirsīn, 'kēya la darkay dadā?' sułtān salīm gutī, 'darwēšin, yaribīn la wī šaray, kas nānāsīn. mīwānīn, hātuwīn awšaw rān bigirin.' kuřaka gutī, 'bā bičimawa ba dākēm bilēm.'

401. Kuřaka čū bō kin dākī, pēy gut, 'dū darwēš, yaribīn. dalēn, "yaribīn, kas nānāsīn, awšaw jēn bikanawa." žinakaš ba kuřakay xōy gut, 'hařō, bāngyān ka, bā bēn bō žūrē. la hōday bābitān jēyān bō čāk bika.' nān ū ta'am, xwārdamanī bōy nārdin, xizmateki zōr bāši kird.

402. Sa'āt sēy šawē wāli bāščāwašēki nārd dagał da nafarān agar ba hukm aw žinay bō barin. bāščāwaš la darkay aw žinay dā, gutī, 'wara darawa, danā ba hukm datbam bō wāli.' žinakaš pēy gut, ba bāščāwaši, 'hatā sułtān salīm bimēnī atū nātwanī amin ba hukm

he would know of it and would immediately go to that place himself and obviate that tyranny. In his time nobody could oppress anybody else, nor could anybody steal, for Sultan Selim was aware of it.

398. The Governor of Baghdad, which was one of Sultan Selim's possessions, had a certain commander and this commander had a wife and the Governor of Baghdad was in love with this wife. For the sake of his wife he killed the commander, so that his wife should be for him and should fall into his (the Governor's) hands. The woman, for her part, did not reply to the Governor. The Governor strove very hard to get this woman to marry him. The woman completely ignored the Governor's existence and did not reply to him.

399. The Governor would say to the woman, 'If you do not come voluntarily I shall send soldiers to drag you by force and to bring you to my house.' The woman said to him, 'As long as Sultan Selim lives you will not be able to take me for yourself by force.' Sultan Selim too was aware of these words and one day he said to one of his viziers, 'Let us go to Baghdad.'

400. Sultan Selim came from Istanbul to Baghdad in a short time. They had put on dervish clothes in order that no one should recognize them. That day Sultan Selim went and became the woman's guest. They knocked at the door. The woman had a son and this small boy came behind the door and asked them, 'Who is it knocking at the door?' Sultan Selim said, 'We are dervishes and strangers in this city, we don't know anyone. We are guests who have come so that you may accommodate us tonight.' The boy said, 'Let me go and tell my mother.'

401. The boy went to his mother and said to her, 'There are two dervishes, strangers. They say, "We are strangers, we don't know anyone, give us beds for tonight."' The woman said to her son, 'Go and call them and let them come in. Prepare beds for them in your father's room.' She sent bread and food for them and served them very well.

402. At the third hour of the night the Governor sent a sergeant-major and ten men to bring that woman for him by force. The sergeant-major knocked at the woman's door, saying, 'Come outside, otherwise I shall take you to the Governor by force.' The woman said to the sergeant-major, 'As long as Sultan Selim lives you cannot take me to the Governor by force. You and the Governor

barî bō wālî. atûş û wālîş ya latû kird.' bāšcāwaşaka fiqî haî stānd la žinakay û pilyān girt û ba hukm biyban bō wālî.

403. Žinaka gutî, 'sultān salīm la kwēy, mālxarāb, bō la hāwārî min nāēy?' sultān salīm la jēy xōy haî stā, libāsi darwēšiy firē dā, bāngî bāšcāwaşi kird, ba bāšcāwaşi gut, 'mirdūt mirî, nāzānî ama sultān salīmim, amin awa lēram? çōn datwānî aw žina ba zōrî barî, biybay bō wālî?' imzāyakî xōy niwîsî, bō wālîy nārd.

404. Wālî awē šawē dili tōqî la tirsî da sultān salīmî, çūnkî nay-dazānî çōnî dakūžit—yi'dāmî dakāt yān daykātā nišanay tifangān, mizî datwēnitawa, da garwēy dakā. žinaka ka wāy dazānî awa sultān salīma, aw darwēša ka miwāniati, xōy da žēr pēy da sultān salīmî hāwît, pēy gut, 'ba qurbānit bim, ay sultān salīm, bō wā dirang la hāwārî min hātî? çūnkî atû hamû waxtē āgādārî, dabû zûtir la hāwārî min hātbāy.'

405. Sib'aynē agar rōž bûawa sultān salīm çû bō dāiray wālî. ka çû wālî namābû, mirdbû. amrî kird, sultān salīm, ba hamû askar û kumāndārēkî baydāē, fēzî kirdin û safî pē kēšan. awē rōžē sultān salīm çil kumāndārî haî bižārd, awānay i'dām kirdin çūnkî awāna yayān bûn. bāqî çand nafarēkî ka wā 'askar bûn futbay kumāndārîēy dānē.

406. Wālî la baydāē dāy nāyawa, pēy gut, 'ay wālî, yayānatiē nakay dagaî milatî, danā atûş har wakû aw wālîy dika yi'dām dakam û datkūžim.' awjār sultān salīm gařāyawa bō jēgāy xōy wakû astambûl bē. aw sultāna 'adālatî āwā bû. wa s-salām.

Çil û yak qatî

407. KĀBRĀYAK bû, nēwî faqē aħmad [faqēħmad] bû, pyāwî habûn, çû safarē bikā ba kārwanî. la fē gaia zialetēkî. bō xō xwēndawār bû, tamāšāy kird, kāžēla sarēk kawtbû [kaw'tbû] la 'arzē, çil û yak qatî la nēwčāwānî aw kāžēla saray nūsarābû. gutî, 'aw kāžēla saray daybamawa bō mālē xōm, aw çil û yak qatla

have made a mistake.' The sergeant-major lost his temper with the woman and they seized her arm to take her to the Governor by force.

403. The woman said, 'Sultan Selim, where are you, you wretch? Why don't you come in answer to my cries?' Sultan Selim rose from his bed, threw off his dervish clothes, called the sergeant-major and said to him, 'Curse you,¹ don't you know that I am Sultan Selim, that I am here? How can you take this woman by force, to take her to the Governor?' He wrote his own signature and sent it to the Governor.

404. That night the Governor's heart burst for fear of Sultan Selim, for he did not know how he would kill him—whether he would hang him or shoot him¹ or melt lead² and pour it down his throat. When the woman realized that this dervish, who was her guest, was Sultan Selim she threw herself at his feet and said to him, 'May I be your sacrifice, O Sultan Selim, why did you come so late in answer to my cries? Since you are always aware of things you should have answered my cries sooner.'

405. When the sun rose next day Sultan Selim went to the Governor's office. When he went, the Governor was no more, he had died. Sultan Selim gave orders to all the troops and commanders of Baghdad, lined them up and put them in ranks. That day Sultan Selim chose forty commanders and executed them, for they were treacherous. For the rest, he gave a number of others, who were common soldiers, the rank of commander.

406. He set up a Governor in Baghdad, saying to him, 'Governor, do not behave treacherously towards the people, otherwise I shall execute you too and kill you as I did that other Governor.' Then Sultan Selim returned to his own place, Istantul. Such was the justice of that Sultan.

Forty-one deaths

407. ONCE there was a fellow whose name was Faqé Ahmed. He had men servants and he went off to journey with a caravan. On the road he came to a tract of thorn bushes.¹ He was able himself to read and he saw that a skull had fallen on the ground and that forty-one deaths were written on the forehead of that skull. He said, 'I shall take this skull back to my own home and I shall not let it cause those forty-one deaths.' He took it back and at home

nāčlim [nāyalim] bikā.' birdiawa, la mālē wurdī hēfiawa, da pařōyaki bast, da bin nīrgay xānūy qāim kird.

408. Jā xuškēki habū, aw faqē aḥmaday. rōžēki xuškakay fānik ū čōxay bō fāyal dakird, asrēliki wa dast nakawt. gařā, aw kāžēla saray ka birāyakay hēnābūyawa, la sar nīrgay xānūy dā nābū, hēnāy, azmānī kirda aw darmānay, lahwērā ḥamlī ḥaḡ girtbū, mindālī wa zigī kawt. faqē aḥmad ḥājiz bū la xuškakay ka wā zigī piřa, gutī, 'datxinkēnim.' gutī, 'sabrēkim lē bigira tā qisay xōmit bō bayān bikam, aw zigam la čiyawa būwa.'

409. Jā gutī, 'la binyādamānit girtuwa.' awiř gutī, 'law darmānay ka tō hēnāwitatawa—la sar nīrgay xānūy būwa, amin hēnāwima, azmānim kirdōtē, bizānim awa asrēlika yāna haw nīa. aw zigam law darmānayawa paydā būwa, la hič kasim nagirtuwa. al'ān har kičim, xōm taslīm ba kas nakirduwa.' faqē aḥmad azmānī xōy gast, gutī, 'xuškē, agar aw mindāla ba zārīt ḥaḡ girtbū law darmānayawa nātxinkēnim. agar ba adabē ḥalit girtbē, la awaya pyāw jīmāhyān laḡaḡ kirduwī, datkūžim. da zārīř ḥalit girtbū ḥāfū ba, ʿayānatīt nabūwa.'

410. Žinaka hēlinji hāt, mindālakay ba zārī bū, ma'lūm bū ka xuškakay pāka. kuřakay aw kiča gawra bū. wazirēki 'āqilmand bū, ya'nī karāmatdār bū, tamā'i kuřa čūkalay kird, gutī, 'dabē aw kuřa čūkalay bikiřim.' kiřiy. kičēki habū aw waziray. birdiawa bō mālē, aw kuřa čūkala, ba kičakay gut, 'ba qarārī ḥawt rōžī dī sarī aw kuřa čūkala bibiřa, jarg ū siān darī bēna, bōm bibiržēna, bōm binē da nēw bālōlēk nān, bōm bēna.'

411. Jā ḥawt rōža tawāw bū, kičakay gutī, 'aw mindāla čūkalay ba bē gunāḥ bō biykūžim? či xulā ḥalī nāgiri min aw kuřa čūkalay biykūžimawa.' kuřaka gutī, 'ḥarō, dēla sayak tirakiwa, tūtika sayaki řaři čwār-čawī la bara, biyēna, biykūžawa la jyāti min.' tūtika řařakay hēnā, kuřtiawa, jarg ū siy dar hēnān, bižārtinī, bō bābi bird, darxwārdī bābi dadā. bābaka ba kičakay gut, 'awa jarg ū siy

he ground it fine, tied it in a cloth and fixed it under the roof beam of the house.

408. Now this Faqé Ahmed had a sister. One day his sister was tying the warp to weave him some cloth for a jacket and trousers and she could not find any size.¹ She looked about and brought out the (powdered) skull which her brother had brought back and placed on the roof beam of the house. She put her tongue to the powder (to see if it was size) and then and there she conceived and a child appeared in her womb. Faqé Ahmed was angry with his sister because she was pregnant and said, 'I shall strangle you.' She said, 'Be patient with me a while until I tell you my story, how this pregnancy came about.'

409. Then he said, 'You have got it from men.' She said, 'From that powder which you brought back—it was on the roof beam of the house and I brought it and put my tongue in it to see whether it was size or not. This pregnancy came about from that powder, I have not got it from anyone. Now I am still a virgin and have surrendered myself to no one.' Faqé Ahmed bit his tongue and said, 'Sister, if you have conceived this child by mouth from that powder I shall not strangle you. If you should have conceived it by way of your privy parts, and it is because men have had intercourse with you, I shall kill you. If you have conceived it by mouth then you are forgiven, you have not been treacherous.'

410. This woman vomited and gave birth to the child by her mouth, so it became clear that his sister was chaste. The son of this virgin grew up. There was a certain wise Vizier, that is to say he could make magic, who desired this small boy and said, 'I must buy this small boy.' He bought him. This Vizier had a daughter. He took him back home, the small boy, and said to his daughter, 'In another seven days cut off this small boy's head, take out his liver and lights, roast them for me, put them inside a roll of bread and bring them to me.'

411. Then the seven days were past and the girl said, 'Why should I kill this small, innocent child? No God would allow me to kill this small boy.' The boy said, 'Go, a bitch has just whelped and and it has a black puppy with four eyes before it. Bring that and slaughter it instead of me.' She brought the black puppy, slaughtered it, took out its liver and lights, roasted them, took them to her father and gave them to him to eat. The father said to his daughter, 'Are these the liver and lights of that boy that you have brought

daw kuřaya bōt hēnāwim?’ gutī, ‘baľē.’ lēy war girt ū xwārdī. sa’ātan gēž bū, kawta kēwān, xōy haľ dāšt, mird, fawtā. awa qatlēk bū.

412. Kuřa čūkala bū ba wazīr, kičē aw wazīray māra kird. pāšākay wī xawnī dī, la dū aw kuřay nārd ka wazīriatī, gutī, ‘ay wazīrī min, xawnēkī ‘ajāibim dīwa. amin aw čil xizmatkāray xōm balakyān dagirtim.’ wazīraka pēy gut, ‘ay pāšā, šawē amin ma’nāy aw xawnat pē dalēm.’ pāšā waxtēkī čūawa bō mālē xōy wazīrakay lagaľ xōy birdawa. aw la jēgāyaki xōy panā dā. wazīraka ba pāšāy gut, ‘manū, xōt māt ka, žinakat dařwā.’

413. Aw pāšāya, waxtēkī žinakay řōišt bō kin aw čil xizmatkāray ka la hōdayaki būn, ba har čilyān dayāngā. injā pāšā dagaľ wazīrakay čūn bō žūrē, wazīraka har čilī kušt. wazīr ba pāšāy gut, ‘amin žinē tō nākūžim, bō xōt daykūžī, nāykūžī, kayfi xōta.’ pāšāš šīrakay la wazīrī war girt, žinakay pēy pārča-pārča kird. pāšā zōr mamnūnī wazīrī bū. wa s-salām.

me?' She said, 'Yes.' He took them from her and ate them. He immediately went mad, fled into the mountains, threw himself down (a precipice), died and perished. That was one death.

412. The small boy became Vizier and married the daughter of that Vizier. His King had a dream, sent after this boy who was his Vizier, and said, 'O my Vizier, I have had a strange dream. These forty servants of mine were seizing me by the shank.' The Vizier said to him, 'Majesty, tonight I shall tell you the meaning of this dream.' When the King went back to his own home he took the Vizier with him. He hid himself in some place. The Vizier said to the King, 'Do not sleep but lie quietly. Your wife will go.'

413. When the wife of this King went to those forty servants, who were in one room, all forty of them lay with her. Then the King went in with his Vizier and the Vizier killed all forty. The Vizier said to the King, 'I shall not kill your wife. Whether you kill her yourself or not is for you to decide.' The King, for his part, took the sword from the Vizier and cut his wife to pieces with it. The King was very grateful to the Vizier.

IV

ARBIL, XŌŠNĀW, AND REWANDIZ

THE first two of these texts were recorded in Arbil [Kd. *Hawlēr*] itself. The town of Arbil, reputedly the oldest inhabited town in the world, has a mixed population, mainly of Kurds and Turks, and seemed all too cosmopolitan a place for dialect research. The speakers persuaded to make the recordings were not, therefore, townsmen by origin, although living there at the time and working as caretakers at the large Secondary school.

The first was 'Umar Sulayman, a 25-year-old *Gardī* from the village of *Gazna*, seven miles north of the town. His dialect was reasonably pure, but this text undoubtedly contains a number of Sul. forms, e.g.

- | | | | |
|----------|-----------------|-----------|--------------------|
| Arb. 415 | <i>har sān</i> | (properly | <i>har stān</i>), |
| 423 | <i>kirduwa</i> | („ | <i>kirdā</i>), |
| 429 | <i>pēwān</i> | („ | <i>pīwān</i>), |
| 437 | <i>fawtēnim</i> | („ | <i>fawtīnim</i>). |

It cannot be said that his story of 'Joseph and Zuleikha' is a model of clarity. I have tried to make it more comprehensible by transposing the paragraph numbered Arb. 419, which was actually dictated after 423, but difficulties still remain.

The second speaker, *Bakīr 'Umar*, was a man of about 40. Originally from the *Xōšnāw* village of *Šīra*, fifteen miles south of the town of Rewandiz, he had lived for about a dozen years in Arbil, but still visited his old home annually. He was present during the recording of the 'Joseph' story and it plainly inspired his own choice, though his story of Shérzad Khan also bears a family likeness to that of Arselan (recorded in a Bingird version). At the beginning of the story he muddled the names of the brothers considerably—Shérzad Khan appearing both as *Šērāwī* and *Sultān Azyar*, and Jihanshér also as *Sultan Azyar*—and I have therefore regularized the names in the text.

The last story of the group was recorded in Rewandiz [*Řawāndiz*], in the crowded *dīwānxāna* of Mustafa Agha. The story-teller was *Fattāḥ Galīfa 'Abdullā*, a rather garrulous professional in his fifties. How this story lost its beginning has already been told (in the Introduction).

Yisif û Zilaxâ

414. RŌŽAK pāšāyak xawnakî dît—kuřakay xawnakî dît, xawnakay lŏ bāwkî xŏy gēřawa. bābî gŏtî, 'aw xawnay aw jāra gēřātawa la bŏ min jārakî ka magēřawa.' aw xawna wahā bū, rŏž hāt, law qŏray dar cū, la qŏray řāstay dar hāt. law xawnay bŏ bāwkî—tikrārî lŏ way kirdawa, gŏtî, 'aw xawna, xawnaka zŏr bāša. atū la rŏžak dabīa zātakî zŏr gawra.'

415. Aw birānay, birāy aw kuřay, birāyakānî har stān, rŏžak ba bābyān gŏt, gŏtyān, 'bāba, ama birāy xŏmān dabayna řāwē.' bābî gŏtî, 'na, kuřim, birātān gićkaya. hēštā maybana řāwē.' awāna harāmay lagar bābyān kird, ahlālyān kird lagar bābyān, har stān, birāyakayān birda řāwē.

416. La pāšdān birak habū, birāyakayān ēxista nāw aw bīray. har stān, jilkî birāyakayān la bar kirdawa, cūn, la xinî gurgyān war dā, birdyānawa lŏ bābyān, gŏtyān, 'awa gurg xwārditî la řāwē. ama māmizakmān qît kirdawa, cūyna dū māmizakay, birāmān la pāš ba jē mā, gurg xwārdî.' awāna har stān, bāwkî gāzî kird, čand pāšāy gurgān haya, gurg xiř būnawa, ba zimānî gurgān, gurg iqrāryān kird, gŏtyān, 'ama namānxwārdīa.'

417. Aw birāyāna gařānawa la pāšdān lŏ jēyaka ka hāwīštyāna aw bīray, har ka aw jēya hāwīštyāna nāw bīrē, cūnawa, dabīnin kārwanak hātīa, aw kārwanā dŏlkyān hāwīšta nāw aw bīray, aw kuřa lagar aw kārwanā hāta darē. birāyakānî law lāwa hātinawa, gŏtyān, 'bāba, aw 'abdakmāna, lēra ba jî māya, 'abdî maya, bimāndarawa.' ahlālî kird, tujāraka, har stā ba čand dīnār, taqrīban ba sad dīnārî aw kuřay lēyān kiřî, kuřakay birdawa la bŏ mīsr.

418. Pāšāy mīsr, har ka 'azizî mīsrē bū—ba dyārīy la bŏ 'azizî mīsrē bird. 'azizî mīsrē čî kuřî nabū, bē-kuř bū. aw kuřa nāwî yisif bū, zŏr zātakî zarīf bū. bē-yāyat awa la mārî mā, la mārî 'azizî mīsrē mā taqrīban muddatak 'aft sārān. la pāšān žinî 'azizî ['ayzî] mīsrē, har ka žinî bū, la kinî bū, 'azî law kuřay kird. aw kuřa har stā, ahlālî kird, gŏtî, 'amin iři wahā ta'aruzit nākam.' čandî ahlālî lē kird ta'aruzî nakird.

Joseph and Zuleikha

414. ONE day a king saw a dream—(or rather) his son saw a dream and related the dream to his father. His father said, 'This dream that you have just related to me—don't tell it again.' This dream was thus—the sun came, went into this sleeve and came out at his right sleeve. (He told) his father of this dream and he interpreted¹ it for him, saying, 'This dream is a very good one. One day you will become a very great personage.'

415. The brothers of the boy rose one day and said to their father, 'Father, we are going to take our brother hunting.' The father said, 'No, my sons, your brother is small. Do not take him hunting yet.' They thingummied with their father, opposed¹ their father, got up and took their brother hunting.

416. Afterwards, there was a well and they threw their brother into the well. They got up, took their brother's clothes off,¹ went and dipped them in the blood of a wolf and took them back to their father, saying, 'A wolf has eaten him during the hunt. We put up a deer and (when) we went after the deer our brother stayed behind and a wolf ate him.' They rose and their father summoned all the kings of the wolves there were. The wolves gathered round and in the language of the wolves they declared,² saying, 'We have not eaten him.'

417. Those brothers went back afterwards to the place where they had thrown him into this well, which was the place they had thrown him into the well—they went back and saw that a caravan had come and (the people of) this caravan had thrown buckets into this well and the boy had come out with this caravan. His brothers came back from this side and said, 'Old fellow, this is our slave who was left behind here. He is our slave, so give him back to us.' The merchant refused. He rose and for some dinars, for about a hundred dinars, he bought the boy from them and took him back to Egypt.

418. The king of Egypt, who was (known as) the Ruler of Egypt—he took him as a gift for the Ruler of Egypt. The Ruler of Egypt had no son, he was childless. This boy's name was Joseph and he was a very handsome person. He stayed in the home of the Ruler of Egypt endlessly, for a period of about seven years. Afterwards the wife of the Ruler of Egypt, who was his wife and was close to him, fell in love with the boy. The boy got up and refused, saying, 'I shall not have such dealings with you.' However much she pressed him he would not have any dealings with her.

419. *Žina har stā, hōdayakī kird jām xāna, čand yānī šūša haya, binī, sarī w atrāfi, hamūy šūša bū. har stā, gāzī kird aw kuḥa, gōtī, 'wara, tū qāwačiy may. wara, ci qāwakim lō bīna.'* aw kuḥa har stā, qāwakī lō bird, tamašāy kird aw žinaš xōy rūt kirdawa, hīc la bardā nīa, tamašā dakātin, dabīnī aw žina hamūy qālibī la darēya. cāwī xōy girt, harāmakay, masīnay qāway girt ū tēy har dā. cūa xwārē, la dū cūa xwārē, žina tund pištmiḥi yisifi girt, la pištḥā rāy kēšā, nahlakī lē dā, gōtī, 'awa qāwačiy mina, harci ta'aruzī min bibītin, hātīa ta'aruzī min bi.'

420. La pāšdān 'azīzī mīsrē pēy zānī, aw kuḥay hāwīšta zindānē 'aft sārān. la nāw aw zindānay dū sēyakī dika habūn, yakyān jū bū, dū islāmī dikaš būn, bawēḥā cūna aw zindānay, mān 'aft sārān. la pāšān aw kuḥa yisif xawnakī dīt, aw xawnay lō aw dahrāmaka, lō jūakay [jōkay] gēḥāwa, xawnakay lō jūakay gēḥāwa. la pāšdān jūaka la zindānē dar cū, yisif la zindānē mā. har stā, lō 'azīzī mīsrē taqrīrī kirdawa. 'azīzī mīsrē ciy daw kuḥa la fikirī namāya ka hāwīštīa nāw zindānē.

421. La pāšdān rōžak aw jūakaya ka dar cū la zindānē gōtī, 'ba xwāy, aw yisif la zindānē čakakī la bō min kirdīa, lāzima darhaqī aw čakayay amin jē-ba-jē kam iṣakay.' 'azīzī mīsrē rōžak xawnī dīt, aw xawnay, čand dinyā haya gāzī kird, nayāntānī xawnay tīkrār bikanawa. jūaka har stā, gōtī, 'bāba, šaxsak haya, ba šart la nāw zindānē darī bīnin aw xawnay 'ānda dazānī ci xawnaka.'

422. Awjā har stā 'azīzī mīsrē, cū, darkay zindānī kirdawa, tamašāy kird, yisifi hīnāya darē, gōtī, 'wara, atū agar aw xawnay minit zānī ḥāfūt dakam la zindānē, agar aw xawnay minīšit nazānī awjār iḥdāmīt dakam.' kuḥa ka har stā xawnakay xōy la bō gēḥāwa, law xawnaydā, yānī āxir daraja, 'aft sārān girānī dabū. la pāšdān la xawnakay har stā, kuḥakay yisif gōtī, 'amin dar bīna, 'aft sārān amin čand amlākī dinyā haya, wāridāt ū tēkawlēka haya, amin hamūy xiḥ dakamawa.' awa hamūy xiḥ kirdawa.

419. The woman rose and had a room decorated with glass, that is to say the bottom and the top and the sides of it were all glass.¹ She rose and summoned the boy, saying, 'Come, you are our coffee-server. Come, bring me some coffee.' The boy rose and brought her some coffee and saw that the woman had stripped herself, that she had nothing on; he looked and saw that the woman's whole body was visible. He shut his eyes and took the thingummy, the jug of coffee and poured some out. He bent down from behind and the woman seized the back of Joseph's neck firmly and pulled him from the back and let out a shout, saying, 'Here is my coffee-server who is assaulting me, who has come to assault me.'

420. Afterwards the Ruler of Egypt learnt of this and threw the boy into a dungeon for seven years. There were two or three others in the dungeon, one of them was a Jew and there were two other Muslims. They went into that dungeon with him (?) and stayed for seven years. Afterwards the boy Joseph had a dream and he related it to the what's-his-name, to the Jew, he related his dream to the Jew.¹ Afterwards the Jew went out of the dungeon and Joseph stayed in the dungeon. He got up and reported to the Ruler of Egypt. The Ruler had no thought left in his mind of the boy whom he had thrown into the dungeon.

421. Afterwards, one day the Jew who had gone out of the dungeon said, 'By God, that Joseph did me a favour in the dungeon, so I must carry out his business in return for that favour of his.' One day the Ruler of Egypt had a dream. He summoned all the people there were but they could not interpret his dream. The Jew got up and said, 'Old fellow, there is a person, on condition that you bring him out of the dungeon he will know immediately what sort of dream it is.'

422. Then the Ruler of Egypt rose and went and opened the door of the dungeon. He looked and brought Joseph out and said, 'Come, if you discover what this dream of mine is I shall pardon you from the dungeon, but if you do not discover what this dream of mine is then I shall execute you.' When the boy got up he related his dream to him, and in the dream, that is to say in the outcome, there were seven years of famine. Afterwards, when he rose from (interpreting) the dream, the boy Joseph said, 'Bring me out and for seven years I shall collect all the properties of the world that there are, all the produce and things.' So he collected everything.

423. La pāšdān 'azīzī mīsrē ba sardā mird. aw kuḫa la jēy 'azīzī mīsrē dā nīšt, tamašāy kird, aw zilaxāya ka žinī 'azīzī mīsrē bū, aw kuḫa yisif, zōr 'ašqī bū, āxir daraḫa 'ašqī bū. hēštān harāma nabū, daywīst ta'aruzī bikātin, har ka ba īši xarāpa. aw kuḫa, cūnka kuḫakī zōr lāiqaḫī zarif bū, har ka la dirī xōy wahā bū, yānī xudā away kirduwa ka aw šaxsa dabita pēyambar—fōžak har stā, žina ta'aruzī bū. baynakī pē cū, la pāšdān aw kuḫa hīc naydawīst ta'aruzī bikā.

424. La pāšdān har stā, wal'al baynakī pē cū, kuḫa 'ašqī zilaxāy bū. kuḫa tē fikirī, 'ašqī bū, cūnka xudā wāy kird ū awāna hardūk pēkwa šād bibin. kuḫa har stā, 'ašqī bū, zilaxā xōy dāwa pāš, rūy nadāē. kuḫa marāqī kird, baynakī pē cū, wīstī har ka qisay lagar bikā, giftī lagar bikā, hīc istifāday lē nakird. har stā, fōžak cū, nārdī—čand šaxsān hātin, nārdyāna aw dū, pīražinay hāt ka dāxwāzī bikātin, mērdī pē nakird.

425. Rōžak har stā, yisif, cūa rāwē lagar sē wazil ū xōy lagaridā būn, cūa rāwē, diqatī kird, aw zilaxāya la panāy dārakī fā wastāya, tamašāyān dakātin. la bō yisif cū. hardūkyān 'amryān taqriban gaīštbūa čil sārī, hēštān ka na aw mērdī kirdbū, na aw žinī hīnābū. tamašāy kird lō yak cūn, lagar yak šād būn.

426. Lawēndar du'āyakyān kird, gōtyān, 'yā fābbī xudā, agar atū bikay 'umrī ma bēxiawa sar yakakī dika čārda sārī.' law 'ānday xudā fā'mī pē kirdin, 'umrī wāna būa—har yak 'umryān būa [bō] čārda sārī. har stān, hātinawa qasrē. la qasrē 'aft šaw ū 'aft fōž dōr ū zuḫnāyān la bō wāna lē dā, kayf ū sayf la bō wāna kirā. būa pāšāy mīsr, har ka nāwī 'azratī yisifa, la mīsr 'ukm 'adālatakī dā nā.

427. Girāniakī [grānēkī] ba sardā hāt, aw šaxsa har stā, čand amlāk ū falā' ū tēkawlēka haya awānay hamū gāz kird, 'amū ganimaka w jō w awānay hamū lē stāndin, la 'ambārī kird. la pāšdān la 'ambārī kird awa girānī ba sardā hāt, wakū čand dinyā haya hamūy dahāt la kin awāna, ba pāra aw daylay dafirōštinē.

428. La pāšdān awāna, birāy way, mārī bābī, har ka yisifia, faqir

423. Afterwards the Ruler of Egypt went and died. The boy succeeded the Ruler of Egypt. He, the boy Joseph, saw that Zuleikha, who was the wife of the Ruler of Egypt, was greatly in love with him. She was not yet thingummy, (free to marry), yet she wanted to have dealings with him, which was improper. The boy, as he was a very proper and handsome boy, and who was so in his own heart, that is to say God had made it so that this person would become a prophet—one day the woman rose and importuned him. Some time went by but afterwards the boy did not want to have any dealings with her at all.

424. Afterwards he rose, then some time went by and the boy fell in love with Zuleikha. The boy realized that he was in love with her, because God had made it so, so that they should both be happy together. The boy rose, being in love with her, but Zuleikha retired and would not look at him. The boy was distressed. Some time went by and he wanted to talk with her, to converse with her, but it was no use. He rose, one day he went and sent—some people came and sent after her, an old woman of his came to ask for her hand, but she would not marry him.

425. One day Joseph rose and went hunting with three viziers, and he himself with them, and saw Zuleikha standing under a tree, watching them. She went towards Joseph. Both their ages had reached about forty years and still neither she had taken a husband nor he a wife. (The viziers?) saw them go towards each other and be happy together.

426. There they prayed, saying, 'O Lord God, if Thou wilt Thou canst put our ages back to another one of about fourteen¹ years.' At that moment God had mercy on them and their ages became—the age of each of them became fourteen years. They rose and came back to the palace. At the palace they played drum and shawm for them for seven nights and seven days, and rejoicing was made for them. He, whose name was Lord Joseph, became King of Egypt and established a just rule in Egypt.

427. A famine occurred and this person rose and summoned all the landowners and farmers and such like that there were, and took all the wheat and barley and such things from them and stored it in granaries. Afterwards, when he had stored it in granaries, the famine occurred and all the people that there were came to him and he sold the grain to them for money.

428. Afterwards those brothers of his, his father's household—

bûn, fût bûn, çiyân namâ, xwârdinyân namâ, awa har stâ birâyakânî, götyân, 'bâba, pāšâyak haya la mîsr, daylî dafirōšita millat ba pāra, ba nîwa qîmat.' har stâ, birâyakânî cûn, tamašâyân kird, har ka awa, aw kâbrâya ganimî dafirōšitin, cû, la pêş darkay way êxistyan.

429. Aw yisifa birâyakânî nâsî, dû birâyakânî nâsî, aw dû birâya, yakî ziř bû, dû birâyakânîş î *xôy bûn. har stâ, tamašây kird, birâyakânî xôy nâsiawa. aw yisifiş birâyakî ka giçkōka habû, birâyakaşî lagaryân hâtibû. götî, 'angō wakî ganimî lawāna tē dakan aw 'ayarakay—har ka tiştî pê dapêwin, ganim—angō 'ayarakay *bāwē la nāw juwārî aw birâyakay giçka.' awânîş har stān, 'ayarakayān hāwîšta nāw juwarakay. sibaynē ka bāryān kird, awāna biřōn, gāzyān kird, götyān, 'wara, atû aw řibat dizî, řibay jōy.'

430. 'Ay bâba, amin namdizîa.' götyān, 'barē wallā, atû řibay jōt dizîa.' dû birâyakay dika lagarî ziř bûn, götyān, 'ama dařōyn, bā biminētîn.' har stān, awān dařōyştin, hatā nîwarē dagařānawa. nāzānin ka aw [kaw] birâyakyān, aw dû birâyaka, awayān hāwîšta nāw biřē—aw qisakisaka—büyta pāšây mîsr, away nāzānin. har stān, lēyān dā, jārē řōiştin, cûn lō kin bābyān, götyān, 'bāba, wallā, lawēndar birāmān řibakî jōy dizîbû, řibaka zēř bû, dizîbüy. lawēndar pāšây mîsr aw kuřay girt, gēřayawa.'

431. Awîş har stâ, darpēy xōy, lagar kutakî, pāšây mîsr, hāwîšta nāw jawarakay mārî bābî. bābî lawēndar hēwāş hēwāş daćû. bāb û dāykî har dû cāwyān kōra bû la 'azmatî aw kuřa, har ka yisif, hāwîştyāna nāw biřē. la pāşdān xudā řa'mî pê kird, bûa pāšây mîsr, har stâ, awāna cāwyān řōn dabûawa, cāwyān dakirāwa. hatā dāxili mārē bû, awāna cāwyān kirāwa. har stâ, götî, 'kuřim, kânî birātān?' götî, 'wallā, bābim, birāmān lawēndar pāšây mîsr gēřayawa.'

432. La pāşdān awān har stān. bābakay tē gaişt ka aw kuřî wîa, yisif, la mîsr büyta pāşā, xudā away řa'mî pê kird, büyta pāşā. har stâ, lēy dā, götia řinakay xōy, götî, 'biřō lagar kuřakat.' götî, 'biřō, ama bā biřōyn, awa kuřî mina, yisif, dyāra büyta pāšây mîsr.' palî

that is of Joseph—were poor and naked and they had nothing left, no food left, so his brothers rose and said, 'Father, there is a king in Egypt who is selling grain to the people for money, at half price.' His brothers rose and went and saw that this fellow was selling wheat and went and camped before his door.

429. Joseph recognized the brothers—he recognized these two brothers—but one was a step-brother (whom he did not know, only) two brothers were his own. He rose and looked and recognized his own brothers. Joseph also had another, younger (step-) brother and this brother had come with them. He said, 'When you are pouring out¹ wheat for them throw this measure—with which you measure thing(ummy), wheat—into the sack of the young brother.' They got up and threw the measure into his sack. On the morrow, when they loaded up to go, they called to him, 'Come, you have stolen that barley measure.'

430. 'I haven't stolen it, old fellow.' They said, 'Yes, by God, you have stolen the barley measure.' The other two brothers were step-brothers to him and said, 'We are going, let him stay.' They got up and went and returned half of the way. They did not know, these two brothers, that their brother whom they had thrown into the well—all that story—had become King of Egypt. This they did not know. They got up, set off and then departed, went to their father and said, 'Father, by God, our brother stole a barley measure there and the measure he stole was of gold. The King of Egypt seized the boy there and made him go back.'

431. The King of Egypt also rose and threw his own pants, with his stick, into the sack of his father's family. His father went about there slowly, slowly. Both his father and mother had lost the sight of their eyes from grief¹ for the boy, Joseph, whom they had thrown into the well. Afterwards God had mercy on him and he became King of Egypt, and their eyes became bright again and were opened. By the time (the brothers?) reached home their eyes were opened again. He got up and said, 'My son, where is your brother?' He said, 'By God, father, the King of Egypt made our brother go back there.'

432. Afterwards they rose—his father realized that this was his son Joseph who had become King in Egypt, that God had had mercy on him and he had become king. He got up and set off, saying to his wife, 'Go (and be) with your son.' He said, 'Come, let us go, this is my son Joseph who has evidently become King of

žinakay girt lagar kuřakay, awiř ċimakay ka hayānbū kirdyāna xayr, ċimakyān naēřt, har stān, milī rēyān girt, la bō mīsr hātin, la nīwařē hātin.

433. Yisif zānīy har ka awa dāk ū bābī dēn, dēn lō šārī, la nīwařē. har stā, tartībī sē 'arasī dar kird, ċand šurta w jēř, awānay ba 'aras šaraf la bō bāwkī xōy dar kird la bō rēgā. bābī hāt ū ċawī pē kat, dabīnī kuřī wī, 'azrat yisif, la sar taxtī dā niřtīa. gōtī, 'angō ċina?' gōtyān, 'ama faqīrīn ū 'ār ū masala awhānaya.' la pāřdān away pē ċū 'azratī yisif gōtīa [gōtē] bābī, gōtī, 'amin kuřī tūma.' awjār bābī har stā, gōtī, 'kuřim, atū ba ċi dardī wuhāt lē hāt?'

434. Gōtī, 'wallā, bābim, amin lagaryān ċūma řawē, la rē gōtyān, "agar ama tartībakī lō wī nakayn ama pāř zamānak ka bimīnētīnawa awa dabita pāřā la jēy ama. amař birā gawrayna, aw birā ġickaya, kū dabī? na', bā biykužīn, mārī bābmān lē damīnētīnawa." awjār aminyān bird, gōtyān, "wara, birām, birō nāw biray, tēnimāna, handak āwmān lō bīna." awāna γāynatīyān lagar aw birāya, lagar minyān kird, aminyān hāwiřta nāw birē.'

435. 'La pāřdān xudā řa'mī kird, kārwanak la mindā rēy kird, aminī hīnā, la nāw birē aminī hīnāya darē, tamařāy minyān kird, dabīnin amin mindārim, sabīma. la pāřdān aw birāyānī min gařānawa, aminyān firōřt. gōtyān, "awa 'abdī maya," aminyān firōřt wa pārayān dā. bāř, amintān hēřta nāw birē, lō la pāř mintān firōřt, pāratān *war girt?'

436. Bābī gōtī, 'kuřim, ċi qābīlī wānaya?' gōtī, 'bigira, sarī wāna bibīřa, mādam awān aw xarāpayān lagar tū kird.' gōtī, 'na', bāba, amin řīrim 'arāra, awāna birāy minin, la tūna. amin la bar xātīrī tū awānam 'afū kird, faqat nāmawē awāna bēna kinim, dā biniřīn. yānī yakakyān bā la baydā bī, yakakyān la hawlēr bī, awāna har yaka dū sē gundyān dadamē lō xōyān, aw gundāna tamařā bikan, law gundāna iř bikan.'

437. Awāna *ka [ċi] la sar gundāna dā mazrān har yaka būna pāřāy gund, yānī āyāy gundakī, řarakī. awāna pārayān zōr bū, dawramand būn, gōtyān, 'na', ama wā bikayn.' birāyakān, aw dū birāyaka lagar hardūkyān yak būn, dayānwīřt diřān aw birāyaka

Egypt.' He took his wife's arm (to go and be) with his son, and everything¹ they had they gave away as alms, leaving nothing, then they rose and set out on the road and came to Egypt, reaching half-way.

433. Joseph learnt that his mother and father were coming to the city and were half-way. He got up and arranged for three guards, all the police and army there were, and he sent them out on the road as a guard of honour for his father. His father came and caught sight of him and saw that his son, the Lord Joseph, was sitting on the throne. He said, 'What are you?' They said, 'We are poor people and the story is this.' Afterwards, when all this was over, the Lord Joseph said to his father, 'I am your son.' Then his father rose and said, 'My son, how did this befall you?'

434. He said, 'By God, father, I went hunting with them and on the way they said, "If we do not plan something for him, after he has stayed for a time he will become king in our stead. We are the elder brothers and he is the younger brother, so how can it be? No, let us kill him and our father's property will be left for us." Then they took me and said, "Come, brother, go into the well. We are thirsty. Bring us some water." They acted treacherously towards this brother, towards me, they threw me into the well.'

435. 'Afterwards God had mercy, a caravan passed by me and brought me out of the well and they looked at me and saw that I was a child, a boy. Afterwards these brothers of mine returned and sold me, saying, "This is our slave." They sold me and (the caravan men) gave money. All right, you left me in the well, but why did you sell me afterwards and take money?'

436. His father said, 'My son, what is fitting for them?' He said, 'Seize (them) and cut off their heads, since they have done you this evil.' He said, 'No, father, I will not be guilty,¹ they are my brothers and from you(r loins). For your sake I have forgiven them, but I do not want them to come and settle near me. In other words, let one of them be in Baghdad, one in Arbil. I will give them each two or three villages for themselves, to supervise these villages and to work in them.'

437. When they were established in the villages each one became the king of the village, that is the agha of a village or a town. They had much money and were rich. They said, 'No, this is what we should do.' These two brothers both joined together, wishing again to destroy that brother. One day they said, 'By God, let us go and

bifawtēnin. fōžak gōtyān, 'wallāhī, ama bā bićin biykužin.' awāna tartībyān kird. yisifiš xabarī habū ka awāna tartīb dakan, law birāya, biykužin. nārdī dū bābī, gōtī, 'bāba, awāna diśan tagbīryān kirdīa amin bikužin.'

438. Bābī jwābī la bō birāyakān nārd, gōtī, 'na', mādam wahānēya aw birāyāna wāzyān lē bīna, daryān bika la šārī, bā la mamlakati tū namīnēn.' birāyakay har stā la mamlakati, nārdī la bō šarakī dika, āidī wān nabītin. la pāšdān bāwkī w dāykī 'amrī xudāyān ba jē gayānd. mā lawēndar 'azratī yisif ba tanhā, šaxsan xōy. pāšī muddatakay xudā fa'mī kird, harzānī ba sardā qawmā, kuřakī bū, kuřakay nāwyān lē nā. la pāšdān 'azratī yisifiš ba sardā wafātī [ufwātī] kird.

439. Wākī wafātī kird aw kuřay šaš māngān bū, la nāw lānik bū. zilayxā lawēndar būa malīka la mīsr. pāšdān kuřakay taqrīban būa 'amrī šāzda sār ū nīw, wīstī jē w šūn ū tartībī bābī xōy dā binētawa. fōžak xawnakī dīt, law xawnay bābī dabīnī walīa, 'ālīma, pēyambara. awiř har stā, lō dākī gērāwa, gōtī, 'dāya, bābī min waxtī xōy ci būwa?' gōtī, 'kuřim, bābī ta waxtī xōy mindār bū, nafām bū, dū sē birāy habūn, awāna girtyān, ēxistyāna nāw bīrē.' hikāyatakay lō kuřī gērāwa.

440. Awīř gōtī, 'agar aw māmānam māyna, amin damawē ḥaqī bābī xōm amin law māmāna war girimawa.' dākī gōtī, 'kuřim, atū ba tanhāy, atū xudā qabūl nākā tū bićī, biyāнкуžī, atū ḥaqay lawān war giriawa.' har stā, fōžak cū, cūa sar fēy māmī, gōtī, 'amin damawē māmim bikužim.' har stā, cīy wīst, wīstī māmī bikužitin. la pāšān zigī fa'mī habū, naywīst māmāy bikužī. - - - *māmaka kuřakay fawtānd, māmī la sar taxtī dā ništ. šāraka 'amūy būa bar 'amrī māmī, šāraka būa āidī māmī. 'azratī zilaxā xōy xinkānd la 'azmatān, lagar māmī la sar taxtī dā ništ.

441. Wīstyān ka aw zēndānaya, ka yisif būa nāw aw zēndānī, aw zēndānyān [zindyānyān] kōrī, dabīnin šaxsakī tēdāya, aw šaxsay tūkī haya wakū sa, yānī hīc jēgāyakī dyār nīa. aw šaxsayān hīnāya dar, la nāw šīryān nā, kundak šīr. law kunda šīray taqrīban sē fōž mā, la pāšān hamū bařar bū.

442. Taqrīban bīst sār habū la nāw aw zīndānay mābū, tūkī dam

kill him.' They made their plans. Joseph, for his part, knew that they were planning against that brother, (namely himself,) to kill him. He sent after his father and said, 'Father, they have again been plotting to kill me.'

438. The father sent word to the brothers. He said, 'No, since that is the case have no more to do with these brothers, but expel them from the city and let them not stay in your country.' His brother(s) rose from his country and he sent them to another city which would not belong to them. Afterwards his father and mother passed away.¹ The Lord Joseph stayed there all by himself, alone. After a time God had mercy and there was an abundance of food² and he had a son and they named the boy. Afterwards Lord Joseph also died.

439. When he died this son of his was six months old and in a cradle. Zuleikha became Queen of Egypt there. Afterwards his son reached the age of about sixteen and a half years and wanted to take his father's place and establish his ways. One day he had a dream and in this dream he saw that his father was a saint, a sage, a prophet. He rose and related this to his mother, saying, 'Mother, what was my father in his time?' She said, 'My son, in his time your father was an innocent child who had two or three brothers and they seized him and threw him into a well.' She related the story to the boy.

440. He said, 'If these uncles of mine are still alive I want to avenge my father on these uncles.' His mother said, 'My son, you are alone. God will not let you go to kill them and take revenge on them.' He got up one day and went on the way to his uncles, saying, 'I want to kill my uncles.' He got up, wanting to kill his uncles. Later he had mercy in his bowels and he did not want to kill his uncles. --- The uncle killed the boy and his uncle sat on the throne. The whole city came under his uncle's orders and belonged to his uncle. The Lady Zuleikha strangled herself for grief when his uncle sat on the throne.

441. They wanted to (open) that dungeon in which Joseph had been, so they dug (down to) that dungeon and saw that there was someone in it and this person had hair like a dog, in other words no part of him was visible. They brought this person out and put him into milk, a leather skin of milk, and there he stayed for about three days and afterwards he became a complete human being.

442. He had stayed in that dungeon for about twenty years and

û cāw, qālibî hamû bizirî kirdbû, bas cāwî la darê bû. nayāndazānî awa başara, gurga, dēwa, ciya. la pāšān xudā ra'mî lê kird, la nāw širyān nā, awa bûa başar. gōtyāna aw başaray, 'atû waxtî xōy ci zilmakit kirdîa?' gōtî, 'bāba, amin jūma.' - - -

Šerzād Xān û Šimul'uzār

443. LA šārî gurišta pāšāyak habû, brāim pāšā, sê kuřî habû. kuřakî nāwî šerzād xān bû, kuřakî nāwî jihānšēr bû, kuřakî nāwî aḥmad bû, bābyān ibrāim pāšā bû. rōžak cūn la bō rāwē lagar kuřakānî, lagar 'aširatî xōy cūn la bō rāwē, tamašāyān kird, la bišakî rāst hātin, šerak dar hāt law bišay. kasak law hazār kasay, yakak tāqatî nabû hatākû biçî, aw šeray bikužî.

444. La kuřakānî *yakakyān habû ka nāwî šerzād xān bû, rāw zōr cū, milî dā wurāyî, γārî dāya aw šeray, širakî da šerî dā, šerakay kušt. lawēndarē rāwyān batār kird, hātinawa mārē. rōžak gōtî ba kuřakānî, 'ay kuřî min, wakî amin mirdim angō hîc dā manîšin la jēgāy min, šerzād xān dā binîši.' rōžak mird, brāim pāšā la šārî gurištay ka pāšā bû, mird.

445. Aw birāya *tagbiryān kird ka awî dîka—šerzād xān bû, lawān gawratir bû—tamāhyān lê kird biykužîn. gōtyān, 'cōn awa la dākakî dikaya, la dākî ma nîa, bāb-birāyaka, dāk-birā nîa, away lāzima bikužîn, awa nabîta pāšā jēy bābmān.' awāna har stān, tamāhyān lê bû, gōtyān, 'birām, bā biçîna rāwē.'

446. Ba fēr birdyāna rāwē, galak tēnî bûn la cōlîakî. cūna sar birakî, piřî āw bû, gōtyān, 'ay birām, kê daçî āwî har bikēši, kê nāçî?' šerzād xān gōtî, 'amin daçim.' awayān ba kindirî dā hēšta nāw birē wakû āwî dar binin, āwakay bixōnawa. dāyān hēšt hatā *āwakyān har kēšā tā ba xōy û dū birākān lagar āyākānî tiryān āw xwārd, dwāiē širakyān la kindirakay dā, aw kindirayān picirānd ka birāyakay xwayān la binî birē ba jē hēšt. ba jēyān hēšt, ba xōyān cūnawa, gōtyān, 'birāmān šēr škandî, šēr xwārdî.'

hair had completely smothered his face and body, only his eyes appearing. They did not know whether this was a human being, a wolf, a demon or what. Then God had mercy on him, they put him into milk and he became a human being. They said to this human being, 'What crime did you commit in your time?' He said, 'Old fellow, I am a Jew.' - - -

Shérzad Khan and Shimuluzar

443. IN the city of Gurishte there was a king, Ibrahim Pasha, who had three sons. One of his sons was named Shérzad Khan, one son Jihanshér, and one son Ahmed, and their father was Ibrahim Pasha. One day he and his sons went hunting, with his own tribe, they came to a thicket and saw a lion come out of the thicket. Of those thousand people not one had the strength to go and kill that lion.

444. Of his sons there was one named Shérzad Khan, who often went hunting, and he gave his horse its head, galloped at the lion, struck at the lion with his sword and killed it. There they abandoned the hunt and came back home. One day Ibrahim Pasha said to his sons, 'My sons, when I am dead you are not to succeed me but let Shérzad Khan succeed me.' One day Ibrahim Pasha, who was king in the city of Gurishte, died.

445. Those brothers plotted that the other one—it was Shérzad Khan, who was older than them—they desired to kill him. They said, 'Since he is from another mother, not from our mother, he is a brother on our father's side, not on our mother's side, we must kill him so that he shall not be king in place of our father.' They rose, being desirous of (killing) him, and said, 'Brother, let us go hunting.'

446. They took him hunting by a trick and they became very thirsty in a wilderness. They went to a well, which was full of water, and said, 'O brother, who'll go and draw water and who won't go?' Shérzad Khan said, 'I'll go.' They let him down into the well by a rope, for him to bring water out of it for them to drink. They let him down (into it) until they had pulled up some water and he himself and the two brothers with the other aghas had drunk water, then finally they struck the rope with a sword and severed the rope, leaving their own brother at the bottom of the well. They left him behind and went back by themselves, saying, 'A lion has broken and eaten our brother.'

447. Lawendarê kârwanak dahât, kârwanakî tîjârat dahât, la sar aw bîray xistyân. lawendarê dôlkyân dâ hêšta bîrê wakû âw dar bînin, âwî bixônawa. awîş, şêrzâd xân, har stâ, xöy hâwîšta nâw dôlkakay, dar hât. götyân, 'atû ciy lera?' götî, 'wallâhî, amin başarim, katîma nâw aw bîra.' law bîra daryân hînâ.

448. Göti, 'atû kêwa daçi, ay tûjârbâşî?' götî, 'daçima şârî guriştay.' götî, 'tûjârbâşî, tû naçia şârî gurišta. birâyakim lawêya, aminyân har dâ hêšta nâw aw bîray. amin agar bicîma wendarê aw birâyakânî min aminî dakužin.' götyân, 'qaydî nâkâ, ama daçîn. awân 'adyân nîa. kû atû la bar dastî ma dar bînin? ama atûmân la bîrê dar hînây, la bô xö dîtmânawa, aw 'adî nîa.'

449. Rôîştin la bô şârî bâbî, cûna şârî bâbî wî. lawendar maxlûq cawî pê kat, götyân, 'wallâ, şêrzâd xân lagar aw tujâraydâya.' jîhânşêr la dûy nârd, götî, 'lâzîma aw tujâra bêtin, ba xö w ba kuřî bêt bô majlisî min.' lagar kuřakay cûa majlisî. götî, 'awa birây mina, atû 'adit xistîa.' götî, 'naxêr, amin la sar bîrî âwê tēnî bûm, aw lagar âwê la bô min hâta darê, kuřî xöma.' har stâ, şařyân kird lawendarê, şařyân kird lagar tujâray.

450. Rôîştin, katina řey şârî qarârî. cûn, darwêşaka nâwî la xö nâ darwêşbaça, şêrzâd xân. cûna şârî, - - - götî, ba tujârî götî, 'bâba, amin lô xöm daçîma şârî, daçîm darwêşî dakam, la faqîrî dagařem.' awîş bîrak zêřyân dâê, řoîşt, řüy dâya şârî, cûa [cô] majlisî pāşây, qarârî. la majlisî qarârî, aw qarâra dû wazîrî habû, yakak nâwî xazand bû, yakak nâwî bahman bû. har stâ, ciy kird, aw majlîsa, dastyân ba şarâb xwârdinaway kird. - - -

451. Götyân, 'mîwân, atû nâzânî aw şarâbay bixöy?' mîwânakaş götî, 'barê wallâ, amin dazânim aw şarâbay bixöm.' bîrak şarâbî, dû sê şûşa şarâbyân dâê, aw mîwâna sarxöş nabû. law wazîrakânî pāşây êka* nâwî bahman bû, götî, 'pāşâ, atû bigira aw darwêşay, biykuža. agar naykužî nadâmat dabînî la dastî aw darwêşay.' harçî xazandîş bû, misilmân bû, götî, 'pāşâ, atû aw mîwânay makuža. awa mîwânakî zör bâşa.' law qisânadâ bûn şaw ba sar dâ hât.

447. A caravan came by there, a trading caravan, and they camped at the head of that well. They let down buckets into the well there to bring out water to drink. He, Shérzad Khan, got up and threw himself into the bucket and came out. They said, 'What are you (doing) here?' He said, 'By God, I am a human being and I have fallen into this well.' They brought him out of the well.

448. He said, 'Whither are you going, O chief merchant?' He said, 'I am going to the city of Gurishte.' He said, 'Chief merchant, don't go to the city of Gurishte. I have a brother there and they have just let me down into this well. If I go there these brothers of mine will kill me.' They said, 'It doesn't matter, we are going (there). They have no business (with you). How can they take you away from us? We have brought you out of the well and found you ourselves, so he has no business with you.'

449. They went towards his father's city and went into it. There people caught sight of him and said, 'By God, Shérzad Khan is with that merchant.' Jihanshér sent after him, saying, 'This merchant must come, himself and his son, to my audience-chamber.' He went to his audience-chamber with his 'son'. He said, 'This is my brother. You have interfered (?)'. He said, 'No, I was thirsty at the head of a well of water, he came out for me together with the water, so he is my own son.' They rose and there they fought with the merchant.

450. They went and set out on the road to the city of the King.¹ They went and the dervish, Shérzad Khan, called himself Derwésh-beche. They went to the city and he said to the merchant, 'Father, I shall go to the town myself (to beg) as a dervish and to wander about as a poor man.' They gave him a little gold and he went, turning towards the city and going to the King's audience-chamber. In the King's audience-chamber, this King had two viziers, one whose name was Khazend and one whose name was Behmen. This company got up and what did they do but begin to drink wine.

451. They said, 'O guest, don't you know how to drink this wine?' The guest said, 'Yes, indeed, I know how to drink this wine.' They gave him a little wine, two or three glasses of wine, but the guest did not become drunk. Of the King's viziers one was called Behmen and he said, 'Sire, seize this dervish and kill him. If you do not kill him you will have cause to regret it, at the hands of this dervish.' As for Khazend, he was a Muslim and said, 'Sire, do not kill this guest. He is a very good guest.' They were talking in this way when night fell.

452. Mîwânaka lagar wazîrî qarârî, ka nâwî xazand bû, cûa mârê, la mârê mîwândârîakî tawâwî kird. çay la bô lê nâ, nânî dâê, xwârdî. şawê ba tanê la ôdakî nûst. aw xazandîş kiżakî habû, zôr jwân. aw kiża çawî baw kuřay kat. aw kuřa awanda jwân bû, ka nâwî darwêşbaçaya, zôr jwân bû, 'aşqî bû, handî qarârî nagirt la sar jêy xöy.

453. Nîwaşaw dâ hât, darkay kirdawa, sabr ba sabr acû, dû mâci la aw darwêşay kird ka mîwânîti, dû mâci lê kird. law waxtaydâ aw kuřa ba xabar hât, cûnka pāşāzāda bû, wa xabar hât, gōti, 'amin nimakî bābî tûm kirdîa, amin away qabûl nākam. agar atû har nastî, bigařeyawa sar jêy xôt, amin dû širit lê dadam, datkužim.' law qisānadā bûn xazand, wazîr, har stā la xawê, cûa pāş darkay, dangî hastî xöy girt, dabîni aw qisay dakan.

454. Kiżaka, darwêş qabûlî nakird, kiżaka hātawa sar jêy xöy. hātawa sar jêy xö, xazand cûa kin kiżakay, gōti, 'awa ciya mas'ala?' ba kâbray gōt, gōti, 'wallā, hiç nîa—la baynmān—hiçmān la bayni nîa.' har stā, baw şawê xazand wakî awhay zāni har stā, cû, malāy hînā, cû, qāziy hînā, dû şāidişî hînā, ba şāid û ba qāzi aw kiçay la aw kuřay mārā kird. wakî lēy mārā kird awa bû ba zāwāy xazandî wazîr, ka wazîrî qarārîa, bû ba zāwāy wî.

455. Qarārîş kiçêki habû, nâwî şimul'uzār bû. xabar la xwārê hât, la pāşay yaman, gōtyān, 'ay pāşā, ay qarār, agar atû naēy, şimul'uzārman bîdayê, ama yāni mamlakatit lê kō dakaynawa w mamlakat xarā dakayn, datkužin.' har stā sibaynê, cûna maydānê, dabîni tōz yubārak ba dyār kat la daštê, qāsîdak hât. tamaşāyān kird, qāqazakayān škānd, xîndyānawa, 'ay janābî qarārî, agar atû kiżî xöy şimul'uzārê la bô pāşay şārî yaman nanêrî ba laşkirawa, ba hamû şitawa, ba zêf û mārāwa, ama atû tārān dakayn û sarîşit dabîrîn.'

456. Aw gōti, darwêşbaça, law majlisî dâ niştibû, gōti daw qāsîdî, î pāşay şārî yaman, gōti, 'aw qāqazay bida dastî min, bizānim awa ci nûsrāya.' qāqazakay lê war girt, qāqazakaşî dirānd, dastî dā gey qāsîdî wa gokaşî lê—gōşî lê *dirānd wa zimānişî lê *dirānd wa

452. The guest went home with the King's vizier who was called Khazend and at home he treated him with perfect hospitality. He prepared tea for him and gave him food, which he ate. At night he slept alone in a room. Now Khazend had a very beautiful daughter. This girl caught sight of the boy. This boy, whose name was Derweshbeche, was so very handsome that she fell in love with him, so much so that she could not contain herself.

453. When it was midnight she opened the door and, going slowly, slowly, kissed this dervish, who was her guest, twice. Then this boy awoke, for he was a prince, awoke and said, 'I have partaken of your father's salt and I will not accept this. If you do not get up and go back to your own bed I shall strike you twice with my sword and kill you.' They were talking thus when Khazend, the vizier, rose from his sleep, went behind the door, held his breath and observed that they were saying this.

454. The dervish would not accept the girl, so she came back to her own bed. (When) she came back to her own bed Khazend went to his daughter and said, 'What is this matter?' She said to the fellow, 'By God, it is nothing—between us—there is nothing between us.' He got up—when Khazend learnt of this he got up that night, went and brought a mullah, went and brought a cadi and two witnesses, and married the girl to the boy with witnesses and a cadi. When he married her to him he became the son-in-law of Khazend the vizier, who was the King's vizier—he became his son-in-law.

455. The King also had a daughter, whose name was Shimuluzar.¹ News came from the south, from the King of Yemen and they said, 'O King, if you do not come and give us Shimuluzar we shall gather up your country about you and ruin it and kill you.' On the morrow he rose and they went to the plain and saw a cloud of dust come into sight on the plain and a messenger coming. They looked, broke (open) the letter and read it. 'August King, if you do not send your daughter Shimuluzar for the King of the city of Yemen, with an army and everything, with gold and wealth, we shall plunder you and cut off your head.'

456. Derweshbeche, who was sitting in that assembly, said to the messenger of the King of the city of Yemen, 'Give this letter into my hand that I may see what is written.' He took the letter from him, tore it (open, then) he reached for the ear of the messenger and tore off his ear and tore out his tongue and cut off his

lêwakānîşî birî. awjā gōtî, 'birō, harcî dakay hîc qusûrî maka, amin kicît la bō nânêrim.'

457. Law majlîsa bâzak gōtyān, 'pāšā, šitêkî zōr xarāb bû awa, îşakî xarāb bû awa baw qāşîday kird.' qāşîd garāwa, la şārî yaman gōtyān, 'wallāhî, qāşîdmān āwa hātawa, zōr ba-kayfa, aw har pê dakanî.' *nayānzānî lêwyān birîbû, didānakānîş *paydā kirāwa, lêyān wāya pê dakanî. wakî qāşîd dêtin dabînî aw îşyān lagar kirdîa, bē-sar-û-baryān kirdîa.

458. Awān laşkiryan kird la bō sar şārî qarārî, 'askar hāt la bō sar şārî qarārî. bahmanîş bû, gōtî, 'pāšā, amin namgō', 'atû aw darwêşbaçay bikuşa, aw balāt ba sar dînî'? atû natkuşt, awjā bibîna, bizāna cî nadāmat dabînî dastî aw darwêşbaçay.' pāšā har stā, laşkirî pāşay yaman gayştê, laşkirakî galak zōr gayştê, bē-ħad û bē-ħisāb, laşkir zōr bû, bē-γāyat bû, kas la darħaqî nadahāt.

459. Har stā, baçadarwêş, hāta darê, bargî da bar kird, gōtî, 'cî wurāyak nîa la bō min bînî kû amin swār bibim, biçima xazāy?' çand wurāy la tawîlay pāşay habû, î qarārî, mumkîna sad wurāy habûbî, hamûy la bō hînā. dastakî dahāwîta sar piştê, awāna piştyān daşkā, çunka aw kuşa hand kuşakî tawāw bû wa pārawānakî zōr ba-qūwat û şajî' bû, xānzāda bû. piştî daşkand, harcî wurāyakî hînāy ba qadar bişt wurāyî awa piştî şkan^d.

460. Pāšā gōtî, 'la tawîlay min nîa cî wurāyakî awhā ħatākû aw darwêşa swār bibî, la bō γazāy biçît?' gōtyān, 'nîa, pāšā, illā la aždihāxwānî zêtir ka wurāyî bāpîrita, aždihāxwān ka la xānimān bastûtawa, la panjara kâ w jay dadaynê. kas nāwêrî aw wurāya bibînî, awanda hāra, nātwānin. awîş,' gōtyān, 'da bāşa, da biynêrin, bā xōy biçî, biyhēnîta darê, başkam aw çapōkakî lê dadā, daykużî.'

461. Awîş wakî cû, wurāyaka la bō hāt, çapōkakî rā waşandê. şêrzād ciy kird, dastî dā bižîān, bižîy girt la mistakî, la nāwçawānî aw wurāyay dā, rāy kêşāya darê. gōtî, 'zînak nîa amin law wurāyay

lips. Then he said, 'Go, do what you will without stint, I shall not send you the girl.'

457. In this assembly some said, 'Sire, this was a very bad thing, an evil deed that he has done to this messenger.' The messenger returned and in the city of Yemen they said, 'By God, here is our messenger come back and he is very pleased, laughing all the time.' They did not know that they had cut off his lips so that his teeth were exposed, it seemed to them that he was laughing. When the messenger came they saw that they had done this deed to him, that they had ruined him.

458. They got ready an army to (send) against the city of the King and the army came against the city. There was Behmen who said, 'Sire, did I not say, "Kill this Derwêshbeche (or) he will bring misfortune upon you"? You did not kill him and now look, see what cause you have to regret it, at the hands of this Derwêshbeche.' The King rose and the army of the King of Yemen arrived against him, a very numerous army, unending and uncountable, so vast that nobody could cope with it.

459. Derwêshbeche rose and came out, (having) put on his clothes, saying, 'Is there no horse you can bring me, that I may mount and go to the war?' They brought him as many horses as there were in the King's stables, and there were perhaps a hundred horses. He would put one hand on their backs and their backs would break, for this lad was so complete a man and a very powerful and brave champion and a prince. He would break their backs, and whatever horse they brought him, to the number of twenty horses, he broke its back.

460. The King said, 'Is there no such horse in my stables that this dervish may mount it and go to the war?' They said, 'There is not, Sire, apart from Azhdihakhwan, your grandfather's horse, which we have tied up in a house and to which we give straw and barley through a window. Nobody dares to see this horse. It is so savage that they cannot. As for him,' they said, 'it is well that you should send him, let him go himself and bring it out, perhaps it will strike him a buffet that will kill him.'

461. When he went, the horse came for him and aimed a buffet at him. What did Shêrzad do but reach for its mane, seize its mane in one fist, strike the horse on the forehead and drag it outside. He said, 'Is there no saddle for me to put on this horse?' There was a saddle there which could not be lifted by twenty men, but he put

bikam?' zînak lawê bû, ba bîst kasân aw zîna birind nadabû, ba xê dastakî dâ, aw zînay la sar pišta wurâyakay dâ nâ, xêy swâr bû.

462. Götî, 'qat şîr, rîmak nîa amin das bidamê, şafî bikam lagar awâna?' götyân, 'na wallâ, cî rîmî wahâmân nîa, guzrî [!] wahâmân nîa illâ gurzî bāpîra gawray pāşây haya, agar away dar bînî tû, bitânî darî bînî awa zôr bâşa la bō harb.' darwêşbaça götî, 'la kâma rāstîa?' cû, jêyân pişân dâ, dabinî 'alqay dyâra, awa hāfsad mîra jû xânî la sar aw girday kirdîa, awîş la bin aw hamûydāya. har cû, dastakî dāe [dāya], rāy kēşā. aw mārî aw jûāna, aw faqîrāna hamû ba bin aw şitay katin, ba bin aw xōray katin, mārîyân war gařân.

463. Gurzakay dar inâ, cûa maydānê, dastî ba kuştyārî kird lagar laşkirî pāşây yaman, aw laşkirî zôr bē-sar-û-bar kird. sê rōžân hatâ hêwārê pēwa bû, wa rōžî cāram hāt, law maydānay biçî, swārî wurâyî xêy bû, darwêşbaça, ba bin qasrî pāşaydâ hāt. şîmul'uzâr wakî tamaşây kird kuřakî awanda jwāna, cāwî lê kird la panjaray, tamaşây kird, 'aşqî bû.

464. Zêřakānî xêy hamûy la bar kirdawa, la dūr dastasîřakî nâ, lōy har dâ. wakî lōy har dâ kuřaka cāwî birind kird, cāwî pē kat, bē-hōş bû. xazandî xazûrî, ka wazîrî pāşāya, götî, 'hay, atû la bar kiçak awhā bē-hōş dabi?' awîş rōîştin, bē-hōş nadabû, rōîştin la bō harbî aw *rōžê. harbyân kird, yazāyân kird, hatâ êwārê, hêwārê hātinawa.

465. 'Wallāhî,' götî, 'wa cāka amin biçîm la bō žwānî aw kižay, ka kižî pāşāya, şîmul'uzāra, amin biçîm bō žwānî bâşa.' şaw cû la bō žwānî kižî pāşây, cûa qasrî, tamaşây kird, kižî pāşây lawê dâ niştîa w cāwî pē kat, götî, 'farmû, wara.' awîş cû, lagar yak dâ niştin, xawyân lê kat û kižî pāşây, ka şîmul'uzāra, awa dasgîrānî habû, wakî dasgîrānî wî dētin tamaşā dakāt, zalāmak awa lagar dasgîrānî wî nūstîa.

466. Awîş har stâ, şîrî lê bû, şîrakî dar hînâ, rāy waşānd la tōqa sarîdâ, sarî qalāştawa, kuştî, walhāzir birindārî kird. žinaka har stâ, cîy kird, götî, 'lāzîma, awa lēra kužrâ, lāzîma away bizir bikam.'

out his hand, put the saddle down on the horse's back and mounted.

462. He said, 'Is there no sword or lance at all that I can lay my hand on, to go and fight with them?' They said, 'No indeed, we have no such lance or club, except that there is the club of the King's great-grandfather. If you bring that, if you can bring that out it is very good for war.' Derwêshbeche said, 'In which direction is it?' They showed him the place and he went and saw that the ring of it was visible, but seven hundred families of Jews had built houses on top of the hill and the club was underneath all this. He simply went, put his hand to it and pulled it out. The homes of these poor Jews all fell under this thing, under this dust, and were turned upside down.

463. He brought out the club, went into the field and began to slaughter the army of the King of Yemen, and made great havoc of the army. For three days he was at it until evening and when the fourth day came for him to go into the field he, Derwêshbeche, mounted his horse and came by below the King's palace. When Shimuluzar saw that he was such a handsome youth, when she looked at him from the window, she fell in love with him.

464. She put on all her gold ornaments and from afar she threw down a handkerchief to him. When she threw it down to him the lad lifted his eyes, caught sight of her, and fainted. His father-in-law Khazend, who was the King's vizier, said, 'Hey, do you faint like this on account of a girl?' They went on, for he did not (actually) faint, and went to that day's fighting. They fought and made war until evening and at evening they came back.

465. 'By God,' he said, 'it is best for me to go and keep tryst with this girl, Shimuluzar, who is the King's daughter. It is best that I should keep tryst with her.' At night he went to keep tryst with the King's daughter, he went to the palace and saw the King's daughter sitting there and she caught sight of him and said, 'Pray do come.' So he went and they sat together and they fell asleep. Now the King's daughter, Shimuluzar, had a fiancé and when her fiancé came he saw that there was a man sleeping with his betrothed.

466. He got up and drew his sword, for he had a sword on him, brandished it at the crown of his head and split his head. He struck him and, in fine,¹ he wounded him. The woman got up, and what did she do? She said, 'Since he has been killed here I must get

har stā, juwārakī hīnā, la nāw juwārakay nā, handak zēriši har dā nāwī, zārki bast, fīfay dā darī aw šāray, la daraway šārī fīfā dā.

467. Diz habū, dizakān la bō xōyān bird. wakī diz birdyān—dizakān sar-‘askaryān habū, ‘āmīdyān habū—wakī birdyāna kin ‘āmīdī gōtī, ‘awa kē hīnāy?’ gōtī, ‘wallāhī, pāšā, šitakī zōr bāšim hīnāya, hamū zēfā.’ gōtī, ‘da, daybīnī, biykawa.’ awiš sarakay dakanawa, hamū dā ništīn, jīmā‘atyān dā, bas saryān kirdawa, dabīnin zalāmakī zōr jwān, pallawāna, šāzādāya, awa lawēndar saryān bīfīa.

468. Gōtī, ‘mādām atū awit hīnā la bō min, agar atū načī, duxtōrī naynī, awī čak kaynawa, amin la sarī tū dadam.’ aw diza har stā, cū, hāta hawlērē, duxtōrakī pē dazānī ka annahū, birēyn, ‘alī afandī, ‘alī jarāh. ē, ka cū ‘alī jarāhī bāng kird, gōtī, ‘‘alī afandī!’ gōtī, ‘barē.’ gōtī, ‘har sta [hasta], wara, bičīn, pāšā išitī pēya.’ ‘alī afandī har stā ba xō w ba darmānī xōy, ba xō w ba karastay xōy har stā, lāgar kābrāy hāt, cū, la šārī birda darē.

469. Gōtī, ‘atū amin lō kēndarē dabay, xānaxarāb?’ gōtī, ‘amin atū dabam pāšāy dizān, lawēndar birīndārakmān haya, la bōmān čak bikay ū darmānī bikay.’ gōtī, ‘bāša, zōr bāša.’ gōtī, ‘awjā pāšā xarjakī zōr bāšit dātē.’ har stān lawē, birdyān, tamašāy kird, ‘alī tabīb, sumā‘ī pēwa nā, dītī hēštā namirdīa, namirdībū. darmānī kird, ba qadāy čand rōžēk darmānī kird—aw, šērzādī darmān kird ba qadāy čand rōž, sarī čā bū.

470. Gōtī, ‘ay pāšā, amin dačīmawa la bō lāy mārīm, acīmawa šārī, la mēža mārī xōm nadītīa, ‘arzit dakam ū iznim biday, bičīmawa lāy mindārakān, bizānim mindārakān māyna yān namāyna.’ awiš har stā, gōtī, ‘ba xēr hātī, ba sar čāw, amin awandamān dawīst la tū čā dabīawa. awa čā būwa w awa al‘ān xwā hāfīzit bī.’

471. Har stā, čā būawa [bōwa], hātawa lō lāy mārē. gōtyān, ‘atū la kē būy, mārharāb, aw čand rōža? aw ‘askarī pāšāy yaman, rīzānatī xīsta nāw awa, ama hamūy kušt. atū la kē būy?’ gōtī, ‘bāba, amin birīndār būm.’ awiš har stā, ‘askarī hātawa sarē, dīsānēka, dūbāra aw ‘askarānay, laškīrī pāšāy yaman, hamū kuštī.

rid of him.' She got up, brought a sack, put him into the sack, put some gold into it too, tied up the mouth and threw it outside this city. Outside the city she threw it.

467. There were some thieves and the thieves carried it off for themselves. When the thieves carried it off—the thieves had a leader, a chief—when they carried it off to the chief he said, 'Who brought this?' (One of them) said, 'By God, master, I have brought something very good. It is all gold.' He said, 'Well, you see it, open it up.' They opened the top of it, (then) they all sat down, making a group, and opened just the top of it. They saw a very handsome young man who was a champion, a prince, whose head they had cut off there.

468. The chief said, 'Since you brought this for me, if you don't go and bring a doctor, so that we may heal him, I shall cut your head off.' This thief rose and went and came to Arbil, where he knew of a doctor (called), let us say, Ali Effendi, Ali the Surgeon. Eh, when he went he called Ali the Surgeon, saying, 'Ali Effendi!' He said, 'Yes.' He said, 'Get up and come, let us go. The chief has business with you.' Ali Effendi got up, with his medicines and with his instruments, and he came with the fellow, who went and took him out of the city.

469. He said, 'Where are you taking me, wretch?' He said, 'I'm taking you to the chief of the thieves, for you to heal and to physic a wounded man for us, whom we have there.' He said, 'Very well.' He said, 'Then the chief will give you a good fee.' They got up from there and took him and he, Ali the doctor, looked at him and listened to his heart and saw that he was not yet dead, that he had not died. He physicked him for some days—him, Shérzad Khan, he physicked for some days and his head healed.

470. He said, 'O chief, I am going back home, back to the city. I haven't seen my home for a long time. If I may say so, give me leave to go back to my children, to see whether my children are still there or not.' He rose and said, 'You were welcome, upon (my) eyes. All we wanted of you was that he should be healed. Now he has healed, so God be with you.'

471. Shérzad Khan got up, for he was healed, and came back home. They said, 'Where were you, you wretch, all these days? The army of the King of Yemen has wrought havoc among us and killed us all. Where were you?' He said, 'Old fellow, I was wounded.' He rose, and the army came upon him again and once again he killed all these soldiers, the army of the King of Yemen.

472. Disân cûa sar jêy şimul'uzārî, ka kiżî pāşāya, cûa sar jêy wî. aw jāra dasgîrānî hāt, dabînî, tamaşā dakā, kābrāy jārān awa lagar dasgîrānî dîsān nûstîa! - - -

Hikāyataki 'Usmānî binî 'Afān

473. KA lō xōşawistî bayān kird gōtî: amin hamū rōžē acūma fāwē, nēcîrim agirt wa pêş nēcîrē xō akatim. rōžak cūma fāwē, māmizak hāt la pêş amin, fā wastā. amin cūma dūy, pēm nagîrā hatā āxir daraĵa ba nihāyat gaişt, wurāyē min waqfi kird, fā wastā. dîsān 'arakatim kird, be sē jār waqfi kird.

474. Jārî sēyamē cūma bin cādirakî, tamāşam kird, gurĵiak la nāwî bû, la bin aw cādirē. su'ālî kird, 'yā 'usmān, ba xēr bēy. atû kû hātî?' gōtim, 'wallā, amin la dū nēcîrakî agarēm, nēcîrakay min hāt lō ērāna.' gōtî, 'nēcîrit bināsa.' tamāşay cādirim kird, cî nēcîrî tēdā nabû. gōtî, 'aminim, amin nēcîrî tūma.'

475. 'Amin kiçî kîsrāyma. cānd sār lawawpêş la artûş şarāk qawmā, min 'āşqî tû bûm. sē birā lagarim haya, aw sē birāyāna kuî kîsrāyna, hātina bō fāwuşkār, la dawray makkā fāw dakayn. ba qadarî cānd rōžaka lērāna dā niştūyna; āw rō birāyakānim cūna darawa, amin hātîm bō fēgay tû, min tōm dōziawa w amin atōm dît.'

476. 'Ka hātîm tamāşay tûm kird, wurāyî tû wastā. mazāna awa wurāyî tû xarāba. awa sē rōža fēya baw qōnāya atû hātî ērāna. awjārē birāyakānim dēnawa, birō bō aw darawa, xōt panhān bika, cūnka birāyakānî min tō la kin amin bibînin ihtimāda bitkužîn, wa agar atûş awān bikužî bō min zararî haya, awānîş atû bikužîn bō min zararî haya.'

477. Aw rōişt, hatā şaw xōy panhān kird. la pāşî away sib'aynē dā hāt tōz la cādir cūa darē. 'usmānî binî 'afān hāt lō aw cādira, gōtî, 'birō, bizāna awāna hātina la mirkî tû fāw akan, sayrān akan, bē pāra, salāmyān la tû nakird, ma'nāy nîa awa. atû pyāwakî wā gawray ka mirkî tû fāwî lē akan, hiç salāmyān la tû nakird, atūyān ba pyāw nazānî, atûş awān ba pyāw mazāna.'

478. 'Usmānî binî 'afān, ewāra dā hāt, harsēkî girtin, lagar xuşkakay birdiawa mālî xōy, mamlakatî xōy ka makkaya. la pāşî

472. Once again he went to the bedside of Shimuluzar, the King's daughter. This time the fiancé came and saw that the same fellow as before was sleeping with his betrothed again. - - -

A story of Usman b. Afan

473. WHEN he¹ related it to the Beloved (Prophet) he said: Every day I used to go hunting, to catch game and to catch up with my quarry. One day I went hunting and a gazelle came before me and stopped. I went after it but I could not catch it until, finally, my horse stopped dead. Again I moved and three times it stopped dead.

474. The third time I went into a tent and saw that there was a beautiful girl¹ in it, under this tent. She asked, 'O Usman, welcome. How have you come?' I said, 'By God, I am looking for my quarry, which has come hither.' She said, 'Recognize your quarry.' I looked round the tent, but there was no game in it. She said, 'It is I. I am your quarry.'

475. 'I am the daughter of Chosroes. Some years ago there was a battle at Artush and I fell in love with you. I have three brothers with me and these three brothers are the sons of Chosroes. We have come to hunt and we are hunting round about Mecca. We have been settled here for some days now; today my brothers have gone out and I came on your road, I discovered you and saw you.'

476. 'When I came I looked at you and your horse stopped. Don't think that your horse is bad. It is a three day journey to that stage (whence) you came here. Now my brothers are coming back, so go outside and hide yourself, for if my brothers see you with me they will probably kill you, and even if you kill them it will be a loss for me.'

477. He went and hid himself until night-time. When the next day came she (?) went out of the tent a little.¹ Usman b. Afan came to this tent and she said, 'Go and see, they have come and are hunting and enjoying themselves on your property without payment, they have not (even) greeted you, and this is not right.² You are such a great man and they are hunting on your property and they have given you no greeting. As they have not considered you as a man, don't you consider them as men.'

478. When evening fell Usman b. Afan captured all three of them and, with their sister, took them back to his home, to his own

way kiçakay lē stāndin, xuşkakay lē stāndin la bātī aw pūšī xwārdinay, ka sayrānyān la mirkī wī kirdīa. la pāšī cānd rōžakī xuşkakay pašēmān būawa [bōwa], gōtī, 'wallā, amin yadrim la birāya xō kird, ma'nāy nīa awa la bātī away. birāya min mayūs būn la taxtī kīsrāy, nāwērin biçinawa.'

479. Žinakay i'āda kirdawa. ka i'āday kirdawa cū, la dast birāyakānī nā, rōišt, cīl rōž mōlatī dā ba dwāywa biçitin. la pāšī cīl rōž mōlatī nagirt, pēnj rōža, bīst rōž mōlatī kird, pāšī bīst rōž cūa dūy. nagaīšta cī zalāmēk, cī insānēk, gaišta qasrēkī, bē-darka bū. law *qasra darkay tēdā nabū. gurzakī birind kird, la bar *qasrī dā, la *dark cūa žōrē, qasrakay xarāb kird.

480. Tamāšay kird, žinak hāta darē, cāwī pē kat, awī la dūy cūbū la bīrī kird, gōtī, 'atū nāwit?' gōtī, 'nāwī min jamālřux.' gōtī, 'atū nāwit jamālřuxa?' gōtī, 'adī, atū?' gōtī, 'amin nāwim 'usmānī binī 'afān.' gōtī, 'čāk bū šērzād lēra nabū, danā aminīšī akušt, atūšī akušt.' gařāwa, ka gařāwa gaišta šērzād, tamāšay kird, zōr pyāwakī *ba-sām bū, šēr lēy atirsā.

481. Gōtī, 'yā 'usmān, yā 'arab, la cī agařēy?' gōtī, 'wallā, amin řawl dadam biçima fārs, law qasray mēwān būm, xwārdinim xwārd, xuşkakat atirsā, amin la bar away hātima darē.' gōtī, 'bīrō, bigařēwa, mēwānī minī awšaw.' awšaw mēwāndārīy kird řatā sa'āt sēy šawē. la sa'āt sēy šawē gōtī, 'amin iškīm ba dastawa haya, lagar māmī min řarbim haya, daçīm 'arb dakam la sar kiçī xōy, naydāyta min.'

482. 'Usmān gōtia šērzād, 'aminīš dēm lagarit bō aw mamlakata řatākī aminīš bibīnim, tamāšay bikam.' gōtī, 'na, atū dā nīša, mēwānī minī. amin masalayak haya, bōt agēřimawa. kayfit lēya wara, kayfit lēya mē.' masalay bō gēřāwa.

483. Gōtī, 'bābī min wazīrī māmī min bū, hardūkyān birā būn. kiçī xōy ka āftābřux lagarī hāt, away dā ba min. la pāšdān bābī min

country, Mecca. After that he took the girl from them, he took their sister from them in place of the hay (their horses had consumed) when they were enjoying themselves on his property. After some days their sister repented and said, 'By God, I have done my brothers wrong. It is not right, this in place of that (hay). My brothers have despaired of (inheriting) the throne of Chosroes, they dare not return.'

479. He restored the woman (to them). When he restored her he went, placed her in her brothers' hands and went, giving them forty days respite (before) he should go after her. He did not wait until the end of the forty days respite, but he gave them five days, twenty days respite and after twenty days he went after her. He did not come across any man, any human being, but he came to a palace which was without doors. There were no doors in this palace. He raised his club and struck the palace, wrecking the (side of the) palace and going in through the door (he had made).

480. He saw a woman come out and when he beheld her he forgot the one whom he had come after. He said, 'Your name?' She said, 'My name (is) Jemalrukh.' He said, 'Your name is Jemalrukh?' She said, 'Well, and yours?' He said, 'My name (is) Usman b. Afan.' She said, 'It is well that Shérzad was not here, otherwise he would have killed both me and you.' He went back and when he went back (on his path) he came to Shérzad and saw that he was a man so awe-inspiring that a lion would have feared him.

481. He said, 'O Usman, O Arab, what are you seeking?' He said, 'By God, I am striving to go to Fars. I was a guest in this palace, I ate food there, your sister was afraid, so I came away.' He said, 'Go back, tonight you are my guest.' That night he entertained him until the third hour of the night. At the third hour he said, 'I have some work on hand. I have a war with my uncle (for) I am going to fight over his daughter,¹ whom he has not given to me.'

482. Usman said to Shérzad, 'I too shall come with you to this country so that I too may see and observe.' He said, 'No, you sit down, you are my guest. I have a story which I shall tell you. If you would like to, come, and if you like, don't come.' He related the story to him.

483. He said, 'My father was my uncle's vizier, they being both brothers. His daughter, Aftabrukh, came with him and he gave her

'amrî haqî hînâ, 'amrî xwây kird, mird. la pâşî ka bâbî min mird aminyân la madrasa manî kird, gōtyân, "biřō, la jēgāyakî dî lō xōt bixwîna. lōc lērāna daxwîni?" amin 'umrim haşt sārān bû. la pāşdān 'umrim bûa dwāzda sār.'

484. 'Xwāja siāpōş 'amaqdār bû, bāngî minî kird, gōtî, "yā šērzād, daćia [daćē] kē?" gōtim, "daćima maktab, daxwînim." gōtî, "wara, maćō, îşî hujr haya. biřō lāy māmē xōt, ćunka kursî î tûa, irsa. mādām irsa lōc kasakî yayrî la sar dā binişî, bōc atû la sar dā nānişî, ma'nāy ćiya? biřō, ba māmē xōt birē, 'ham kićit î mina, ham kursîşit î mina, yayrî amin qabûl nākam la sar kursîa min dā binişin.' "

485. Ka gařawa ćua kin dākē xōy, dākakay pēy gōt, 'kuřim, bōc wā 'ājizî?' gōtî, 'wallā, hařtā hařdim hařir kirdîa, daćima kin malikî māmî xōm. yadri la min kirdîa, amin wazîrim, wazîrāyatîy nadāyta min, yayriy la sar dā *nāyna. mādām wahāya amin daćim, murāja'atî māmî xōm akam, lōc amin wazîr nîma, yayrî wazîra. amin aw hařbdānaş lagar xōm abam.'

486. Xwāja siāpōş pēy gōt, 'bas, pēy birē, "taxtit, kursît î mina lagar kićakat, lēşit dakirîm ba pāra, amin faqîr nîma birēm, 'ba balāş bidamē.' " 'ka šērzād ćand 'abdēki lagar xō bird sē jār xabarî māmē xōy dā ba qāsid, jwābî nadāwa. ka ćua nāw mařrisē, šērzād, ćua sar mařrisē, salāmî kird, hamû salāmyân war girt, bas māmē wî nabî, gēy lē nabû.

487. Tamāşay kird, aw kasay ka yayriya la sar kursîa wî dā niştîa—aw sâ'ib irsa—milî girt, la tāqî dā, kuştî. gōtî, 'yā šērzād, lō ćî wahā bē-adabî?' gōt, 'amin bē-adab nîma, atû bē-adabî. agar atû bē-adab nabāy amin lōc tōrî dabûm û daćûma aw kōrān û aw kōrān? bâbî min wazîr bû, bâbî min mird, amin la jēy bâbî xōm wazîrim. ćî ma'nāya? kasē yayrî la sar kursîa [kursē] bâbî min dā binişî amin [binişēmin] qabûl nākam.'

488. 'Wa la pâşî kursî kićakaşit î mina, î tû nîa. wa nāzānî amin ba balāş lēt axwāzim, ba mālî dunyā ćandî talab bikay, wa bārî huştir pārat adamē, ba milyōn, ba milyārd, ćand talab bikay, amin

to me. Afterwards my father passed away¹ and died. After my father died they prevented me from going to the school, saying, "Go and study somewhere else. Why do you study here?" My age was eight years. Afterwards my age reached twelve years.'

484. 'Khwaja Siaposh was an old retainer. He called me, saying, "O Shérzad, where are you going?" I said, "I am going to school to study." He said, "Come, don't go, there is evil work afoot.¹ Go to your uncle, for the (vizier's) throne is yours as an inheritance. Since it is your heritage, why should any other person sit on it, why should you not sit on it? What is the meaning of it? Go and say to your uncle, 'Your daughter is mine and your throne is also mine. I will not suffer anybody else to sit on my throne.' " ' "

485. When he¹ went back he went to his mother and his mother said to him, 'My son, why are you so angry?' He said, 'By God, I have gathered seventy slaves and I am going to my uncle the king. He has treated me ill, for I am vizier and he has not given me the post of vizier, but has set up others. Since it is so I am going to demand of my uncle why I am not (made) vizier and another is vizier. And I am taking these slaves with me.'

486. Khwaja Siaposh said to him, 'Simply say to him, "Your throne is mine and your daughter. I will buy it from you for money. I am not a poor man to say, 'Give it to me for nothing.' " ' " When Shérzad took a number of slaves with him he sent word to his uncle three times, by messenger, but he did not answer. When Shérzad went into the audience-chamber he saluted the company and they all accepted his salutation except his uncle, who ignored it.

487. He saw that this other person was sitting on his throne—(of which) he was heir—he seized him by the neck, beat him against the wall¹ and killed him. The king said, 'O Shérzad, why are you so uncivil?' He said, 'I am not uncivil, you are uncivil. If you had not been uncivil why should I have become an outcast, going from this street to that? My father was vizier, my father died, so I am vizier in his place. What is the meaning (of it)? That anybody else should sit on my father's throne I will not accept.'

488. 'And, after the throne, your daughter is mine, not yours. And you (must) not think that I am asking you for her for nothing. (I will give you) whatever you may ask of the world's riches, I will give you money by the camel-load, by the million, by the milliard, however much you may ask. I am not poor.' He said, 'For this reason I did not give you my daughter, and did not place you on

faqîr nîma.' gôtî, 'amin lōya kiçî xôm nadâ tû, atûşim la sar kursîa dâ nanâ, gôtim, bizānim çî naw'a pyāwakî lê ba darday.'

489. Gôtî, 'amin aw nawha pyāwma—çand pahlawānit haya la mamlakatî siāpōš *la bō maydān hāzirim, yakāwyak hamût lô la 'arzî bidam û āya dayānkužim, āya āzādyān dakam.' la pāşî way swāl û jwābî nakird, kasakî yayrîy hînâ bō wakālat, la sar kursîa xōy dâ nâ, gôtî, 'hata sib'aynē dēmawa.' ka çûa mārē xōy dākî mirdibû, dagiryān la mārē wān. hata aw dākē xōy birda sarqabrâ w la nāw qabrî nâ w kifn û difnî kird, ba jēyān hēşt, malikî siāpōš yāzda hazār nufûsî dawray qasrē xō dâ nâ, hamûy ba nîzāmî, ba ta'limât dāy nān ka agar šêrzād 'arakatî kird biykužin, xōy qāhim kird.

490. Xwāja siāpōš 'amaqdār bû, gôtî, 'kuřim, bizāna dōstit nîa law mamlakata illā duşmin nabî. ka malik duşminē tû bîtin dyāra hîc dōstit nîa. baw kasānay gôtî, "har kasî marhabâ la šêrzād bikātin aykužim." sabab çiya? dyāra kayfî lagar atû nāētin, çawî ba tû har nāētin. çāk waya mamlakatî xôt ba jē bēri w xānî w qasr û mirk û atfāl û xôt hamû bifirōşî, la daftar biday, dakāt çand mablay pāra. birē, "ba xwāja siāpōš firōştim, bizānim kê mānihi haya."

491. Ba dallāl bāngî rā hēşt sē rōžā, 'qaysarî w xāna w utêl û hamām û awa w awa hamû firōştim, handa mablāya, baw handa pāram dā, la pāşî way dāma xwāja siāpōš, kê māniha, kê huqūqî haya lagar amin, bē, manhim bikā.' kas nabû huqūqî lagar awî habî wa qarzdārî kasiş nabû.

492. La pāşdān bāngî rā hēşt, gôtî, 'kuřim, dîsān hawānawat lēra nābî, biçōa darē, biřō lērāna. bāng rā bēra, "kê manhim dakā, amin la mamlakatî nāminim, ařom." sē rōž bāngî rā hēşt ba dallālî, kas naygō, 'lōc dařōy, lō nārōy?', kas xōy ba sarawa nabin.

493. 'Aw siāpōša, xwāja siāpōš, aw qasray lô min durust kirdîa bē-darka. êk layamî lê dāya. lōya bē-darkaya çunka amin sâ'ib-duşminim, malik duşminî mina. wa aminîş law rōžî hata al'ānēka,

the throne—I said I would see what sort of man you were for it (?).’

489. He said, ‘I am the sort of man—I am ready (to meet) in the field as many champions as you have in the Siaposh country and one by one I shall throw them all to the ground for you and either kill them or release them.’ After that he did not argue any more but brought somebody else as his deputy, placed him on his throne and said, ‘I shall be back by tomorrow.’ When he went home his mother had died and they were weeping in their house. By the time that he had taken his mother to the cemetery and laid her in the grave and buried her, and they had left her, the king of Siaposh had placed eleven thousand men round his palace, all in order, and instructed them that, if Shérzad made a move, they should kill him. He had established himself firmly.

490. Khwaja Siaposh was an old retainer. He said, ‘My son, you must know that you have no friends in this country. They are all enemies. Obviously, if the king is your enemy you will have no friends. He has said to these people, “Whoever is friendly towards Shérzad, I shall kill him.” What is the reason? Evidently he does not like you, he cannot bear to see you. It is best that you should leave your own country and sell your house and palace and property, lock, stock, and barrel¹ and put on record what sum of money it comes to. Say, “I have sold it to Khwaja Siaposh, let me see who has any objection.”’

491. For three days he had the broker cry, ‘I have sold all my shops¹ and houses and hotels and baths and so on, it comes to such a sum, I have given it for so much money, and I have given it to Khwaja Siaposh. Whoever has any objection, whoever has any claim against me, let him come and object.’ There was nobody who had any claim against him and he was in debt to nobody.

492. After he had made the announcement (the Khwaja) said, ‘My son, again (I say) you cannot stay here, so go out, go away from here. Make an announcement, “Who will prevent me, for I shall not stay in the country, I am going.”’ For three days he had the broker cry this and nobody said, ‘Why are you going?’ (or) ‘Why aren’t you going?’ Nobody beside himself.

493. (Shérzad said), ‘This Siaposh, Khwaja Siaposh, has built this palace for me without doors. He has made a tunnel (to enter it by). It is doorless because I have enemies, the king is my enemy. And from that day till now, every day that God has created, every

hamû fōžakî ka xudâ xalqî kird, hamû şawê daçim, sê saḥât law mamlakatî sîāpōšî ḥarbî akam, sê saḥâtâ maytyān lē dēxim, dwāē dēm, agařēmawa. ka agařēmawa maxsadim āxir nabûa. awjār agar dēy, wara lagarim, agar nāēy, mē.'

494. Gōtî, 'dēm.' wurāyakîşyān lō wî zîn kird, lagar šerzād cūna nāw aw ḥarbay. ḥarbyān awē şawē muwafaq bûn. şūra katibû, rūxābû. --- gōtî, 'bizāna, māmî min cānd bē-'āqira, wā azānî amin mirdîma, lōya ḥaskarî la nāw dargay nahēştîa.' 'usmān gōtî, 'na', awa maxsadî awaya ka tamāşay bikātin, atû—kas lērāna nîa—bēy, bitgirin'.

495. Hujūmî kird lō nāw aw darkay, wakî cū kasî tēdā nabû, rūxābû. kasay wān saḥû bû. awjā rōî lō mamlakatî sîāpōšî. awjār kamandî la piştē xō kirdawa, ba sar minārādā cū, cū la qasrē wî, āftābflux, dasgîrānî bû, kiçē māmē wî, hînāya darē. ka hînāya darē wurāyakî zōr bāşî da bindā bû, harsēkyān swār bûn.

496. Laşkir jumla rēyān lē girtin. birāwayān kird, awāna sē rēgayān girt, har yak da rēyakî cūn. aw žina zōr āzā bû, šîrî hînāya darē, cūa nāw ḥarbay la dastařast, ya'nî la yamîn ū - - - la harsēk lā ḥamlayān bird, ḥarbyān kird. la pāşdān āftābflux šerzādî kuşt, nayzānî, tārîk bû şaw, šîrakî lē dā, wak mişār xiştî kird, kuştî.

497. Laşkir şkastay kird, waxtēk bāngî 'usmānî kird, gōtî, 'yā 'arab, māy?' gōtî, 'māyma, ammā zōr birînim da qālîbîdā haya.' gōtî, 'kān šerzād?' gōtî, 'wallā, nāzānim.' tamāşay kird, cū, aw jēya šîrî lē dābû, wakî mişārî xiştî kirdibû, 'aynan la dwāē [dwāya] mişārî lē dāya, la sar nāwçay xişt kirdibû. awjār ka tamāşay kird, aw maytay har girt, har êkak kart-kartyān har girt, hînāyān la pêşî qasrî xōy.

498. Bayānî dā hāt, rōž har hāt, şartiāwa, āftābflux šerzādî şardawa, lagar 'usmān hātin bō aw qasra. āftābflux ka şardiāwa, šerzādî şardawa, la pāşdān xōy rût kird, xōy ba sar řimē dā dā, ba xōşî xōy kuşt, āftābflux ka dasgîrānî šerzādî bû. 'usmān ba tanhā cū lō aw qasray.

499. Waxtî cū jamālflux gōtî, 'lōc atû? kānî šerzād?' gōtî, 'amin zōr birîndārim, tadāwîm bika ḥatā qisat lō akam.' tadāwîy kird,

night I go and fight for three hours in the Siaposh country, for three hours I make corpses among them, then I come back. When I come back I have not achieved my aim. Now, if you are coming, come with me; if you are not coming, don't.'

494. He said, 'I am coming.' They saddled a horse for him too and he went with Shérzad to the war. They were successful in their fighting that night. The city-wall had fallen and was ruined. Shérzad said, 'See how stupid my uncle is. He thinks I have died and so he has left no troops in the gateway.' Usman said, 'No, his intention is to watch (until) you come—and there is nobody here—so as to catch you.'

495. He charged into the gateway and, when he got there, there was nobody in it, it was in ruins. (But) one of them was watching (?). Then he went into the Siaposh country. Then he undid the lasso from his back, went up a tower (by the aid of it), went into her palace, that of Aftabrukh his betrothed, his uncle's daughter, and brought her out. When he brought her out he had a very fine horse under him and all three of them mounted.

496. The whole army held the way against them. They spread out and took three roads, each one going along a (different) road. The woman was very brave. She brought out a sword and went into the battle on the right hand, - - - they attacked and did battle on all three sides. Afterwards Aftabrukh killed Shérzad. She did not know, as the night was dark, and she struck him with a sword and split him in two, as with a saw, and killed him.

497. She defeated the army and then called Usman saying, 'O Arab, are you still alive?' He said, 'I am alive, but I have many wounds on my body.' She said, 'Where is Shérzad?' He said, 'By God, I don't know.' He looked and went to the place where she had struck him with the sword and split him as with a saw, and right from behind she had struck him (as) with a saw and split him down the middle. When he saw he took up the corpse, each of them took up one piece, and they brought him before his own palace.

498. Morning came, the sun rose and she buried him, Aftabrukh buried Shérzad, and came to the palace with Usman. When Aftabrukh had buried him, had buried Shérzad, then she stripped herself and threw herself on a spear, killing herself, Aftabrukh who was Shérzad's betrothed. Usman went to the palace alone.

499. When he went there Jemalrukh said, 'Why (only) you? Where is Shérzad?' He said, 'I am much wounded. Tend me while

širî garm kird, dāyē, birinî bast, xōy hāzir kird bō hārbî māmî xōy. gōtî, 'daçim, xînî birāy xōm akamawa.' aw žina ta'ammulî nakird 'usmān dīsān lagarî swār bû.

500. Awjāra hāt, jamālflux, ba šaw dāxilî aw mamlakatay bûn. dīsānēka ba cārnr hamlayān bird la bin aw mināray qalhay siāpōš. cūa sar ba kamandē, sē habd la sar sarē wî nōbadār bûn. la pāšdāndarē ēkyān firārî kird, dūšî kušt. širakīši la nāwqadî māmē xōy dā—ci naw' āftābflux la šērzādî dābū, šaqqî kirdibū, awiš wahāy la māmî xōy dā, šaqqî kird.

501. Aw žina gařāwa, jamālflux, ba 'usmānî binî 'afānî gōt, 'kān qabrî šērzādî, la kēya?' tamāšay kird, pišānî dā, gōtî, 'bina, biybinim.' ka nīwařēy hināya dar la nāw qabrî, māčekî lē kird, gōtî, 'bāša.' māčakīši la āftābflux kird, gōtî, 'bizāna, mārē minīšit xarā kird, ē birāē minīšit xarā kird, ē xōšit xarāb kird. jēt zōr xōša, la jēy xōy ba.'

502. Gařāwa dīsānēka la bō qasrē xōy. wasīyatî [wasētî] xwīndawa la bō 'usmānî binî 'afān, gōtî, 'amin cūn dafawtēm, řimakyān la min dāya law hārbay, ka mamlakatî siāpōšia—aw řima atū āgāt lē nabū. sarî aw pahlawānam firē dā, haftēyakyān kaw^t ba širakî—ka širim lē dā haftēyakyān kaw^t, sarim firē dā. hamlay kird law sara atūš bikužî, am mā, āfarin, atū firārit nakird wa aminīš namhēšt atū bikužî, amin aw pahlawānam kušt. awa qāidî jayši wān bû, tamāy ba āftābflux bû, way zānî amin šērzādim.'

503. 'La pāši way ka amin haqî xōm war girt, awrōž birīndārim, nāmīnim hatā sibay, hatā dūsibay. umēdit ba min nabitin. ganj ū xazīnay xōm hamū pēškēši tū kird, amin wārisim, kas haqî la sar nīa. naščīa mamlakatî kīsrāy la bō žinakî, ci ma'nāy tēdā nīa. atū mādām kuřî aw naw'a pyāway, zōr zanginî, hazār žin lō tū haya, xōt mafawtina la sar žinēkî.'

504. Sarî wa sar řānē wî kird, hatā sib'ayna hardūkyān giryān, sib'ayna mird, 'amrē xwāy kird. ka 'amrē xwāy kird tamāšay kird,

I tell you.' She tended him, warmed milk and gave it to him, bound his wounds and prepared herself for battle with her uncle. She said, 'I am going to avenge my brother's blood.' (At first) this woman would not permit Usman to mount again with her.

500. Then she came, Jemalrukh, and they entered the country by night. Again they charged at the gallop to the bottom of the tower of Siaposh's castle. She went to the top, by means of a lasso, and there were three slaves keeping guard at the top of it. Finally one of them fled and two she killed. She struck her uncle a blow with a sword, down the middle—just as Aftabrukh had struck Shérzad and split him, so she struck her uncle and split him.

501. This woman, Jemalrukh, returned and said to Usman b. Afan, 'Where is Shérzad's grave, where is it?' He looked and showed her and she said, 'Bring him, that I may see him.' When he had brought him halfway out of the grave she kissed him, saying, 'All right.' She also kissed Aftabrukh, saying, 'See, you have ruined my home, you have ruined my brother's home too, and your own too you have ruined. Your place suits you very well, so stay there.'

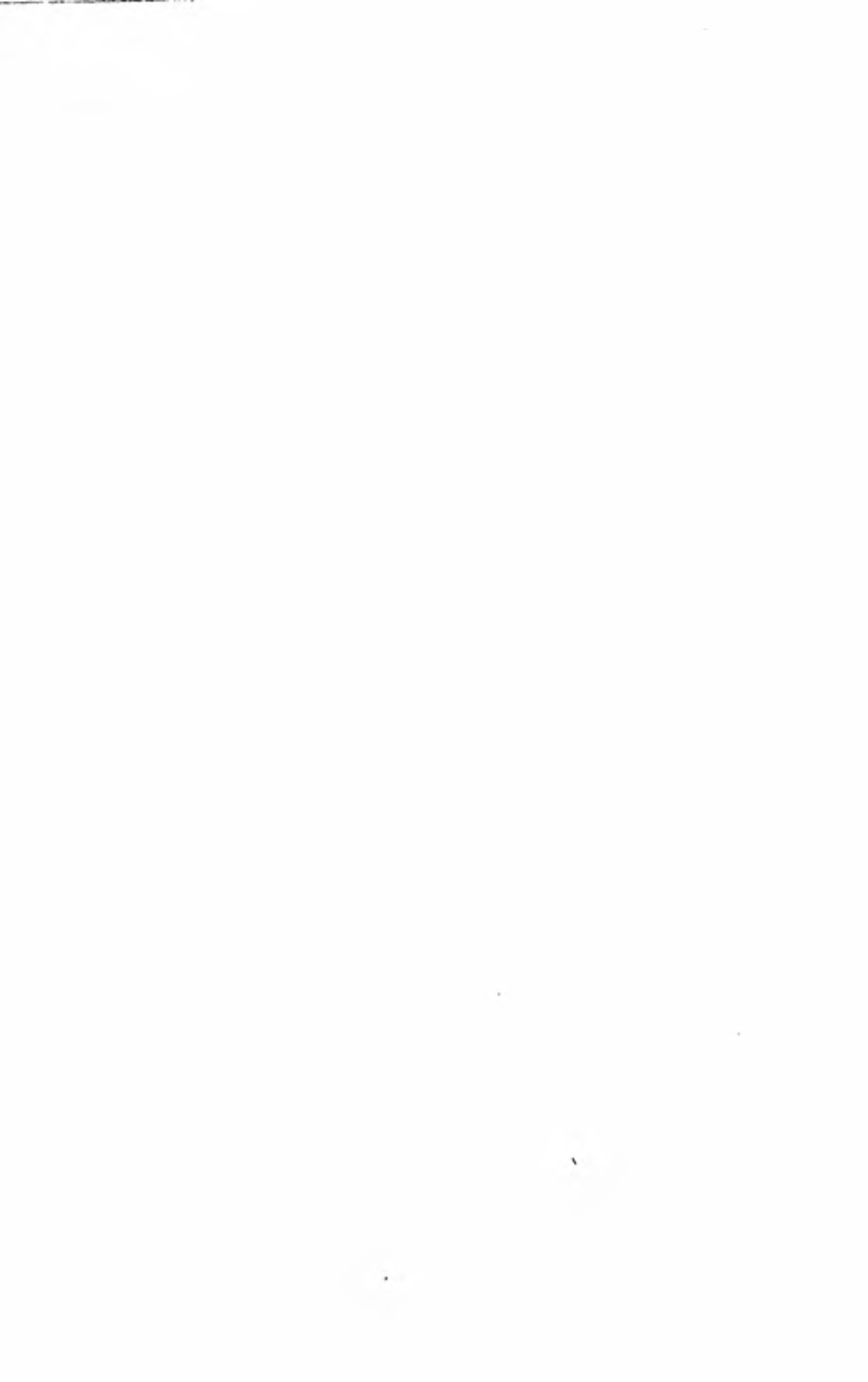
502. She returned once again to her palace. She recited her testament to Usman b. Afan, saying, 'I am about to perish, for they struck me with a lance in that battle (in) the Siaposh country—you did not notice this lance. I sent the head of this champion flying, about seventy of them fell at one sword-blow—when I struck with the sword about seventy of them fell and I sent the heads flying. He attacked from this side to kill you too, but—bravo—you did not flee and I did not let him kill you, (instead) I killed this champion. He was the leader of their army, who desired Aftabrukh, and he thought I was Shérzad.'

503. 'Now, after I have taken my revenge, I am wounded today, I shall not last until tomorrow, until the next day. Do not hold out any hope for me. I present you with all my wealth and treasures, for I am (Shérzad's) heir and nobody has any right to it. And do not go to the country of Chosroes for one woman, there is no point in it. Since you are such a manly youth, and very rich, there are a thousand women for you, so do not destroy yourself for one woman.'

504. She laid her head on his thigh and they both wept until morning. In the morning she died and passed away. When she passed away he saw it, he brought her, washed her well, and buried

hīnāy, šuštī jwān, šārdiawa law bāyay, la nāw aw bāyay kifn ū difnī
kird, ba xākī sipārd. ka ba xākī sipārd, 'usmānī binī 'afān, har stā,
aw ašyāy ka la nāw aw qasray habū hamūy la wurāyān nā w la bō
xōy bīrd, cūa kin dāk ū bābī xōy.

her in the garden, he shrouded her and buried her in the garden, committing her to the earth. When he had committed her to the earth he, Usman b. Afan, rose, placed all the things that were in the palace on horses and carried them off for himself, going back to his mother and father.



V

SŪRĀĪ

THE *Sūrāī* tribe holds the territory bordering the Greater Zab river from its abrupt westward bend, a dozen miles from Rewandiz, to a point roughly twenty miles SSW. of the town of Akre. Their dialect is compounded of both northern (Badinani) and central (Sorani) elements.

My informant, *Mām* ('Uncle') *Husēn Muḥammad Amīn*, was in his middle fifties. He came originally from the village of *Bēsmakar*, also called *Swīšnāwa*, which lies fourteen miles east of Akre, but he had lived for the past two years in that town. This did not seem to have affected his dialect to any extent.

Hārē min

505. WAKĪ az kička bûm, pîcak mazin bûm, gōtyāna min, bāwkē min gōt, 'harū maz maṛ.' pāšī wakī mastir bûm inā gōtyāna min, 'harū jōt.' abēynē gā. dū gā dē bayna jōtē, ḥatā hēwārē dē jōtē kayn, hēwārē gāe xō hīnin, hēynawa.

506. *Hārē min* cē bû, xōs bû. min la bō xō rēnjbarak girt, hinārima jōt. šiwānakišim girt, hinārima maz maṛ. pāšī wakī ganim gaī wējā sapānakim girt. wējā hinārdim bidirūtin. wakī dirūšī gērayn kir, hingīšīn har āwēt, (dāyna bāy,) kēšāyna zōr. pāšī wakī aw ganimīn kēšā kārīnakīn cē kir, kāyn kēšāe.

* * *

507. Āxē dē kōrin, wējā dē āwē ta nāw āxē kan. wējā dē kās pa nāw war kan, dē tēk dan, tēk dan. wējā dū kas dē kēšīn, quṛī, yēkīš dē kata likbin. pāšī wakī hīšk bûn dē kana dīwār, dē kana xān.

Ĉērōk: 'Aḥmad' ū sē kōsa

508. HABŪ, habū, cī la xudē mastir nabū,
cīš la banday dirōhintir nabū.

zīnak ū mirōwak habūn, sē gāyān habūn. mirōwaka gōta zīnakē, 'atū sibyanē harū bāzēr, gāyakī bifirōša. amā rūšīn ū a birsīyna, la bō ma pa jilk bida w pa pērāw bida w pa šakir bida.' gōtī, 'az dē cima jōtē, atūš gāy biba bāzēr, bifirōša.'

509. Zīnakē gā birda bāzēr bifirōšī. sē birā habūn la bāzērē, kōsa bûn, wakī yak la lāy zōrē bû, ēkīš la nīwakē bû, ēkīš la lāy zērē bû. wakī gāy bird, gāyānda lāy zōrē, kōsay gōta zīnakē, 'nērīē tū pa cāndī?' gōtī, 'nērī nīa, gāya.' kōsa gōtē, 'nērīa, atū dīnī, gā nīa. akar bifirōšī nērīē tū sē lira tīnītin, az dē cārā dama tū.' zniaka cō, naydāe.

My circumstances

505. WHEN I was small and grew up a bit they said to me, my father said, 'Go to the sheep.' Afterwards, when I grew bigger, they said to me, 'Go and plough.'¹ We call it an ox. We will take two oxen to plough, we will plough until evening, and in the evening we bring our ox(en) and come back.

506. My circumstances improved and became quite good. I engaged a labourer for myself and sent him to plough. I engaged a shepherd too and sent him to the sheep. Afterwards, when the corn ripened, then I engaged a reaper. Then I sent him to reap. When he had reaped it we threshed it and then we winnowed it and carried it in. Afterwards, when we had carried the corn in, we made a straw-store and brought the straw into it.

* * *

507. They will dig up earth and then they will put water into the middle of the earth. Then they will put straw into it too and mix it and mix it. Then two men will carry it, the mud, and one of them will make it into bricks. Afterwards, when they have dried (in the sun), they will make them into a wall, into a house.

A story: 'Ahmed' and the three swindlers

508. THERE was (this and) there was (that, but) there was nothing greater than God and, moreover, no bigger liar than I.

There was a woman and a man and they had three oxen. The man said to the woman, 'Tomorrow you go to the town¹ and sell one ox. We are naked and hungry, so give (the money you make) for clothes and footwear for us and for sugar.' He said, 'I shall go to plough, and you take the ox to the town and sell it.'

509. The woman took the ox to the town to sell it. There were three brothers in the market who were swindlers, that is, one was at the top end, one was in the middle and one was at the bottom end. When she took the ox and brought it to the top end the (first) swindler said to the woman, 'How much for your billy-goat?' She said, 'It isn't a goat, it's an ox.' The swindler said, 'You're daft. It's a goat, not an ox. If you should sell it your goat will fetch three pounds,¹ but I'll give you four.' The woman went on and did not give it to him.

510. Gašta kōsē nīwakā bāzērē. aw kōsay gōtē, 'hā, zīnē, gīskē tū pa ćandi?' zīnakē gōtē, 'bāba, nēria, gīsk nīa.' kōsa gōta zīnakē, 'nēri nīa, gīska, atū dīnī. az hama rōzē galak haywānā akiřim, gīska, nēri nīa. akar gīskē xō bifirōšī dīnārakī tīnī, az dē dūā dama tū.' naydāē.

511. Ćō xwār la bō binē bāzēr, gašta kōsē dī. kōsē dīka gōtē, 'dikirē tū pa ćandi?' gōtī, 'bāba, dīkir nīa, gīska.' gōtī, 'na, zīnē, dīkira. az hamū rōzē ćilā akiřim, bīstā akiřim. gīsk nīa, dīkira.' gōta zīnakē, 'dikirē tū sē diramā tīnī, akar bidaya min dē ćār daramā dama tū.' inā dāy pa ćār daram. gāyān kirda dīkir, lēyān stānd pa ćār diram.

512. Wakī gāy dāē zīnakē daramā pa nān ū kasb dā la bō xō w mērdē xōy. hējiz bū, zīnaka, zōr hējiz bū. zīnaka cōwa mārā xō. mērdakaš hēwārē la jōtē hātawa, cāwē xō gērān la mārā xō dāxwā zīnakē ċi šīw lē nāya. gōtī, 'zīnē, tū hawrō la bō ma ċi lē nāya?' gōtī, 'mirōw, hindak nān ū kasbim ē la bō šīwē hīnāy, bixōy. la bō sibašim gōšt-ū-mōšt wē hīnāy, šīwakā xōs dē lē nēyn'.

513. Wakī cōna nāw jīē xō, biniwin, gōtī, 'mirōw, amin gāē xō gayāndima lāy zōrī bāzērē, mirōwakay gōta min, "wallā, gā nīa, nēria, tū dīnī." amin gāē xō birda xwārē, gaštima nīwakā bāzēr, "hā," kōsē nīwakē gōta min, "gīskē tū pa ćandi, gīsk? gīskē tū dīnārakī tīnī, barē dē dū dīnārā dama tū." gaštima lāy zērē, gōtī, "dikirē tū pa ćandi?" gāyān kirda dīkir, pa ćār diramām dāē. daramak min wē pa nān ū kasb dāy, sibay dē kayna šīw-ū-mīw, dē xōyn.'

514. Mirōwakaš gōta zīnakē, 'atū xō hējiz maka, dē tōrā xō lē kamawa. az azānim, anāsim aw kōsāna.' sibyanē har dū gāē dīy birdin, firōtī, mirōwakay firōt. karakī dēzay pē kiřī, hindak pāray māšawa, zēř mānawa. karē dēzay dā pēs xō la bō maz kōsē lāy

510. She reached the swindler in the middle of the market. This swindler said to her, 'Hey, woman, how much for your kid?' The woman told him, 'It's a billy-goat, fellow, not a kid.' The swindler said to the woman, 'It's not a goat, it's a kid. You're daft. I buy many animals every day and it's a kid, not a goat. If you should sell your kid it will fetch one pound, but I'll give you two.' She did not give it to him.

511. She went down to the bottom of the market and reached the other swindler. The other swindler said to her, 'How much for your cockerel?' She said, 'It's not a cock, fellow, it's a kid.' He said, 'No, woman, it's a cock. I buy forty or twenty every day. It's not a kid, it's cock.' He told the woman, 'Your cock will fetch three shillings, but if you give it to me I'll give you four shillings.' So she sold it for four shillings. They turned the ox into a cock and took it from her for four shillings.

512. When she had given him the ox the woman spent the shillings on bread and victuals for herself and her husband. The woman was upset, very upset. The woman went back home. The husband also came back from the ploughing in the evening and cast his eye round the house to see what supper¹ the woman had cooked. He said, 'Wife, what have you cooked for us today?' She said, 'Husband, I've brought a little bread and victuals for you to eat for supper. I've brought meat and so on for tomorrow and we shall cook an excellent stew.'

513. When they went to bed, to sleep, she said, 'Husband, I brought our ox to the top end of the market and the man told me, "By God, it's not an ox, it's a billy-goat. You're daft." I took our ox down and reached the middle of the market. "Hey", said the middle swindler to me, "How much for your kid?" "Kid", mind you! "Your kid will fetch one pound, but I'll give you two pounds." I reached the bottom end and (this one) said, "How much for your cockerel?" They turned the ox into a cock and I gave it to them for four shillings. I've spent one shilling on bread and victuals and tomorrow we'll make it into some sort of stew and eat it.'

514. The man, for his part, said to the woman, 'Don't upset yourself. I'll take my revenge. I know these swindlers.' In the morning the man took both the other two oxen and sold them. He bought a grey donkey with (the proceeds) and there was also a little money, pieces of gold, left over. He drove the grey donkey in front of him to before the swindler at the top end of the market, and put

zōrī bāzērē, sē zēr ta kūna karīfā kird. wakī gašta maz kōsay dū sē dārakī lē dān, karīs gōtī, 'tiř, tiř,' har sē zērī la kūnī hātina darē la maz kōsay. gōtī, 'kar-bāb-xudān, atū har aī zēr?'

515. Kōsay gōt ta dirē xō, 'tabī aw karay law mirōway har bistinī, wē aī har zēr.' gōtē, 'atū karē xō nāfirōšī?' mirōwakay gōta kōsay, 'mā tū nābīni karē min har wē aī zēr?' kōsay gōtē, 'tabī aw karay bifirōšīa [bifirōšya] min.' karē xōy dā pēs xō, la bō maz kōsay nīwakē cō. wakī gašta hēway kōsē nīwakē, sē zērī ta kūnērā kirdinawa, dū sē dārakī lē dān, sē zērakay firē dān.

516. Kōsē lāy zōrīs wē la dū tē. wakī gaština yēk yē nīwakē gōtē, 'birā, aw mirōway sē dār la karē xō dān, sē zērī fītin.' gōtī, 'la maz tūšī fīt zēr?' gōtē, 'arē wallā, la maz minīšī fītin zēr.' 'wallā,' gōtī, 'tabī aw karay ānī bifirōšīta ma ānī tabī ha' lē bistinīn, har wē fī zēr.' har dū birāyakā gōta mirōwakay, 'aw karay bifirōša ma.'

517. Mirōwakay karē xō dā pēs xō, la bō maz yē xwārē cō. wakī hēštā nagašta maz mirōwakay xwārē har sē zēr ta kūna karīfā kirinawa. inā dū sē dārakī lē dān, inā karī gōt, 'tiř, tiř,' har sē zērī firē dān. har sē kōsaš gaština yak, yē xwārē gōta hardukē zōrē, 'aw mirōway sē dār la karē xō dān, sē zērī fīt.' gōtī, 'wallā, la maz tūšī fītin? la maz mašī har fītin zēr. wallā, tabī aw karay har bidata ma, pa pāra bī, pa cí bī, tabī bifirōšīta ma.'

518. Harsēk pē war hātin kū lē bikiřin. mirōwē xudānē kar gōta har sē kōsa, 'mā angō nābīnin karē min har wē fī zēr?' gōtī, 'mārharāb, aw karay bifirōša ma. pa cāndī bī dē la tū kiřin.' gōtī, 'karē min šas hazār zērā tīnīt, dū hazār xātirē-ngō bītin, cār hazār zērīs bidana min.' cār hazār zēfyān dāē, karyān lē kiřī.

three pieces of gold up the donkey's backside. When he reached in front of the swindler he hit it three times with a stick, the donkey broke wind, and all three pieces of gold came out of its backside in front of the swindler. He said, 'Drat you, ¹ will you always void gold?'

515. In his heart the swindler said, 'You must get this donkey, which always voids gold, off this man.' He said to him, 'Won't you sell your donkey?' The man said to the swindler, 'Why, don't you see that my donkey always voids gold?' The swindler said to him, 'You must sell me this donkey.' He drove his donkey in front of him and went before the middle swindler. When he reached just this side of the middle swindler he put the three gold pieces back up its backside, hit it three times with a stick and the donkey sent the gold flying.

516. The swindler from the top end was coming behind him. When they reached each other the middle one said, 'Brother, this man hit his donkey three times with a stick and it voided three gold pieces.' He said, 'Did it void gold in front of you too?' He said to him, 'Yes, by God, it voided gold in front of me too.' 'By God,' he said, 'either he must sell us this donkey or we must just take it from him, (as) it always voids gold.' Both brothers said to the man, 'Sell us this donkey.'

517. The man drove his donkey in front of him and went before the bottom one. When he had not yet reached in front of the bottom man he put the three gold pieces back up the donkey's backside. Then he hit it two or three times with a stick, the donkey broke wind and sent all three pieces of gold flying. The three swindlers all came together and the bottom one said to both the upper ones, 'This man hit his donkey three times with a stick and it voided three pieces of gold.' They said, 'By God, did it void them in front of you too? It always voided gold in front of us too. By God, he simply must give us this donkey, be it for money or for what—he must sell it to us.'

518. All three came round him in order to buy it from him. The man who owned the donkey said to all three swindlers, 'Why, don't you see that my donkey always voids gold?' They said, 'Wretch, sell us this donkey. We shall buy it from you, however much it may be.' He said, 'My donkey will fetch six thousand pieces of gold. Let two thousand be (off), for your sakes, and give me four thousand pieces of gold.' They gave him four thousand pieces of gold and bought the donkey from him.

519. Wakî mirōwaka cō, pārē xō batin, kōsa gōta mirōwakay, 'çi xwārdin bidayna kari?' inā gōtî, 'la zōrakā hō jwān wa bēnin, barik ū māfūrā la bō kari fā ēxin ū xwārinîs, xamsakā kunjîā, tanakaşî dōşāwē tēkhar bikan, la bar kari dā nē, dargaş la sar pēwa nē, wējā sibyanē warina bar wî, dē la bō-ngō fî zēf.'

520. Rōzā barāiē birāē mastir kar la bō xō birda zōr, bastawa. gōriā wi bû, gōriā birāē mastirē bû, rōzā barāiē aw la bō xō bird. rōzā pāstir gōriā birāē nāwītirē bû. wakî birāē nāwītirē sibyanē hāt la birāē xō pirsî, gōtî, 'kû bû, cāk bû, xarāb bû? galak zēfî fîtin ānî kēm?' awîs pa qast qisa la bō nakird, gōtē, 'hātā azî sāxim har fû nēm, hind zēfî wē fîtinā.'

521. Rōzā dwāē birāē kička bird, gōriā wi bû. gōta birāē xō, 'çi bû?' gōtî, 'galak bās bû, hindak zēfî fîtin.' birāē kička bird, awē şawē awi bird, la zōrē bastawa. sibyanē zû wakî hāt darkē wa ka, karakaş la pişt darkē sikat bibû. awîs nazānî, hindî pār pa darkērā nā nabûwa. pē karē sikat bibû, pē wi katibû pişt darkē, nabûwa dark.

522. Wējā nārē karî sipî acōn. gōtî, 'kar-bāb-xudān, har wē fîti majîdî!' cûbû bāzēr, gōtibû dû hamārā, 'karē min har wē fîti majîdî. la bō min darkē wa ka, pa min nābîtawa, dē haqa dama-ngō.' wakî darkēyān kirdawa kû karē wi wē sikat bûy, har sē birā hātina maz êk, fā wastān, gōtyān, 'mār-xarāb, atû la bō çi qisat la bō min nakird?' gōtî, 'amā harsêk birāē êkîn [brāyêkîn], harsêk wakî yêk lê bēyn.' gōtî, 'birā, karîn la famazānî kiîrî pa cār hazār zēf, dā biçîn, aw mirōway bikuzîn, famazānî, tōrā xō lê wa kayn. amay kuştîn.'

523. Zînakaş gōta mērdē xō, 'hā, aw mirōwa la ma nāgařen.' mirōwakaş har stā, jilkē xō gōrîn dā nanāsinawa, harduk cōna āqārî. dārak wā hay, amā bēynē xiîrîk. zînakē hō bāwaşîn lê kird, mirōwakaş har hō kōrî, pāqîz akird. har sē kōsa hātîn, sarāwyān

519. When the man went, to take away his money, the swindlers said to the man, 'What food should we give this donkey?' So he said, 'Tie it up in a fine room, so, spread out mats and rugs for the donkey, and as for food, mix up a bushel of sesame with a tin of grape syrup, place it before the donkey, shut the door on it, then come to it in the morning and it will void gold for you.'

520. The first day the eldest brother took the donkey inside for himself and tied it up. It was his turn, the eldest brother's, so on the first day he took it for himself. The day after it was the turn of the middle brother. On the morrow, when the middle brother came, he asked his brother, saying, 'How was it, good or bad? Did it void many pieces of gold, or few?' He purposely did not tell him anything, but said to him, 'As long as I live I shall just sit (and do nothing), it has voided so many pieces of gold.'

521. The next day the youngest brother took it, for it was his turn. He said to his brother, 'What happened?' He said, 'It was very good. It voided a fair number of pieces of gold.' The youngest brother took it that night and tied it up in a room. Early in the morning he came to open the door and the donkey had dropped dead behind the door. He did not know and, however much he pushed the door, it would not open. The feet of the donkey, which had dropped dead, had fallen behind the door and the door would not open.

522. Then the donkey's shoes appeared white. He said, 'Drat it, it's only voided silver!' He went to the market and said to two porters, 'My donkey has only voided silver. Open the door for me, for I can't do it, and I'll give you your due.' When they opened the door (and saw) that his donkey had dropped dead, all three brothers came before one another and stood and said, 'Wretch, why didn't you tell me?' They said, 'We are all three brothers, each of the other, so let us all three come out of it the same.' They said, 'Brother, we bought the donkey from Ramazan for four thousand pieces of gold, so let us go and kill this man Ramazan and avenge ourselves on him. He has killed us.'

523. The woman too said to her husband, 'Hey, these men won't leave us alone.' The man got up, changed his clothes, so that they should not recognize him, and both of them went into the open country. There is a certain tree which we call a carob-tree. The woman fanned it, like this, while the man just dug, like this, and cleaned (the fallen carobs). All three swindlers came and saluted

kirdē. mirōwakay nāwē xō kirda aḥmad. aḥmadi ci kird, bīst zēr kirina xōrda, inā hamī paw xiṛnūkēwa kirdin.

524. Wakī har sē kōsa hātina maz aḥmadi gōtyānē, 'awa ciya?' gōtī, 'awa řazē mina, hōtawa pāray pēwa tē.' gōtyānē, 'aḥmad, aw řazay řaz akayn bifirōšia ma.' aḥmadiš gōtē, 'mā dinyā har la bō pāray nia? řazē miniš pāra pēwa tē.' 'naxēr, tabī har bidaya ma.' hawis gōtē, 'az řazē xō nāfirōsim.' inā řinakē gōtē, 'dē, bifirōša.'

525. Inā gōtē, 'wakī har la min nagařēn dē firōsim. angō dē la min har stinin. az mirōwakī faqīrim. řazē min da hazār zērā tīnītin, dū hazār zēr xātirē-ngō, hašt hazār zērīs bidana min.' awānīs gōtē, 'galak bāsa.' hašt hazār zērīyān dāē, lēyān kirī. gōtyānē, 'aw řaza cītōw pa xudān bikayn?' awīs gōtē, 'har wakī min bāwašinē lē bikan ū bikōrin.' awān xīwatā xō hīnān, la nāw řazē xōyān girtawa.

526. řinakēš gōta mērdē xō, 'dā ama [dāma] biřōyn, naxō dē ma kuřin.' awīs ū řinā xō cōna gundakī. har sē kōsa hindī bāwašin la řazī kird, hindī haryān kōrī, pēwa hāt hinda xiṛnūk, barē wi, ci pāra pēwa n^{abāt}. har sē kōsa gōt, 'awa 'ayn řamazān aw fēra la ma kird.' cōn la dū bigařēn. law gunday cōna gunday, ha' pisyāryān kird. hindak řinā gōtī, 'awa mārā aḥmad lēra.'

527. Wakī aḥmadi dīt kū aw kōsa wē la dū wī agařēn kū bibīninawa, bikuřin, aḥmadi qabrak la bō xō kōrī, inā xōy ta handur qabrī nā. kērdakiši taga' xō birda qabri, gōta řinā xō, 'wakī hātīn la bō maz tū, atū la xō bida. dē swālē la tū kan, "aḥmad ci lē hāt?" atūs bigiryē, la xō bida, bibē, "aḥmad mird."'

528. Wakī kōsa hātīn gōtyānē, 'aḥmadē birāē ma ci lē hāt?' giryā, la xōy dā, gōtī, 'mird.' awānīs gōtē, 'qabrē aḥmadē birāē ma nīsa ma bida.' awīs gōtē, 'watēhē qabrē aḥmadi.' inā wakī kōsa cōnē pa řaw la qabryān hāwētawa, āxyān la sar firē dā, gōtyān, 'dē maytē wi la qabrē dar inīn, dē naftē pēdā kayn, āgiri bar daynē dā bisōžīt, dē tōrā xō lē kaynawa.'

them. The man made his name Ahmed. What did Ahmed do? He changed twenty pieces of gold into small money and then put it all with these carobs.

524. When all three swindlers came up to Ahmed they said to him, 'What's this?' He said, 'This is my orchard. This way money comes from it.' They said to him, 'Ahmed, we would like you to sell this orchard to us.' Ahmed said to them, 'Why, isn't the whole world just for money? And my orchard makes money.' 'No, you simply must give it to us.' But he said to them, 'I'm not selling my orchard.' Then the woman said to him, 'Go on, sell.'

525. So he said to them, 'Since you won't leave me alone I'll sell. You'll take it from me anyway. I'm a poor man. My orchard would fetch ten thousand pieces of gold, two thousand (off) for your sakes, so give me eight thousand pieces of gold.' They said to him, 'Very well.' They gave him eight thousand pieces of gold and bought it from him. They said to him, 'How should we tend this orchard?' He told them, 'Fan it and dig, just like me.' They brought their tent and erected it in their own orchard.

526. The woman said to her husband, 'We ought to go, otherwise they'll kill us.' He and his wife went to a village. All three swindlers, however much they fanned the 'orchard', however much they dug, it produced so many carobs as its fruit, but no money came from it. The three swindlers said, 'This was that same Ramazan who played this trick on us.' They went to search for him. They went from this village to that, always asking, (until) some women said, 'Ahmed's home is here.'

527. When Ahmed saw that the swindlers were searching for him, to find him and kill him, he dug a grave for himself and then put himself into the grave. He also took a knife with him to the grave, and said to his wife, 'When they come up to you, beat yourself. They will ask you, "What has happened to Ahmed?" You weep and beat yourself and say, "Ahmed has died."'

528. When the swindlers came they said to her, 'What has happened to our brother Ahmed?' She wept and beat herself and said, 'He has died.' They said to her, 'Show us the grave of our brother Ahmed.' She told them, 'Yonder is Ahmed's grave.' Then, when the swindlers went to it by night, they (began to) throw him out of the grave, throwing away the earth from on top, saying, 'We'll take his body out of the grave, put oil on it and set fire to it, so that it may burn. We'll get our own back on him.'

529. Kōsē barāīē āx la sar hāwēt, dast dā bardi, la sar har girī. inā aḥmad kapī lē girt ū lēy biḥī. inā dastē xō hō la kapē xō kird, way nakird birāē dī bibīnin, inā rōy, cō darāhē, rū ništ. inā birāē dīka gōtē, 'atū la bō atirsēy? ḥimrē tū namīnī!' awīs gōtē, 'bōn wā lē tē.' inā yē dīka cōē, xōsxōsānī cōē kū dē bardē la sar qabrē wi har girītin.

530. Inā gyūy lē girt, lēy biḥī. inā awīs dastē xō pa gyūē xōywa nā w rōy, way nakird birāē dī pē biḥasē, bizānītin, gōtī, 'bāyaki lē tēt, la minī dā.' bū gōrīā yē dī, cōē. awīs cō kū bardē la sar har girī, la qabri dar bīnītin maytē wi. inā lēwā awīsī biḥī.

hazār raḥmat la tū w la dāy-bābē tū. xalās.

529. The first swindler threw the earth off and put his hand to the stone¹ to lift it off. Then Ahmed seized his nose and cut it off. Then he put his hand to his nose, thus, not letting the other brothers see, then he went off and away and sat down. The other brothers said to him, 'Why are you afraid? Damn you!'² He told them, 'There is a smell coming from it.' So the other brother went slowly up to it to lift the stone off his grave.

530. (Ahmed) seized his ear and cut it off. Then he put his hand to his ear and went, not letting the other brother notice and find out. He said, 'There is a wind coming from it which struck me.' It was the turn of the other one, who went up to it. He too went to lift off the stone and take his body out of the grave. So he cut his lip off.

A thousand blessings on you and your mother and father. It is finished.



VI

AKRE

THE townlet of Akre [Kd. *Ākrē*, Ar. '*Aqra*] is the centre of the district named after it, occupying the south-eastern corner of the province of Mosul. This was formerly the southernmost part of the Badinan principality, ruled from Amadiye. As a market, the town serves the area of the *Sūrçî* tribe to the south and west and the *Zēbārî* tribe and the *Bārzanîs* to the north and east. In both the town and the surrounding country, part of the population, amounting in places to 10 per cent of the whole, consists of Aramaic-speaking Christians.

All the texts in this section, with the exception of the last, were dictated by a follower of a local family of aghas. *Fāris*, a man in his early forties, had apparently never been farther from his home than to Mosul.

The story of 'the Prince's daughter' was recorded by a younger and more travelled man. *Sādiq*, a barber by trade, was in his late twenties and had served in the Iraqi army in Palestine, after training at Kirkuk. His dialect still showed signs of a more southern Kd. influence, but he also used 'Amadiye' forms on occasion. This may have been due to some special relationship with the *Zēbārî* area, for such forms are found in villages only a few miles north-west of Akre, for example *Gundik*.

Aḥmadê Pîrikê

531. MÎRÔVAK habô, hamô rîžê p xê dâ čita [dâšta] čyây, dâ p xê pištiakê [pištêkê] dârâ ĩnita bāžarî, p xê dâ firôšit, dâ dat p nân, dâ batava bô xê *w dāykā xê. rîžakê čô čyây, tayrakê zêf girt, ĩnāva, p xê bira bāžarî dâ firôšitin. bira bar dikānā mirôvakî, gôtê, 'vî tayray nākîrî?' gôtê, 'balê, p čandê?' gôtê, '*p pênj dînārâ.' xudānê dikānê gôtê, 'balê, bidava, dē kirîm *p pênj dînārâ.'

532. Ēkî dika har l [hall] taništ wî bô, gôtê, 'bô min bîna p šaš dînārâ.' hât, dâ datê, ěkî dika wêvatir bô, gôtê, 'bô min bîna p haft dînārâ.' hât, dâ datê, ěkî dika wêvatir bô, gôtê, 'bô min bîna p hašt dînārâ.' hât dâ data wî p hašt dînārâ. aw harsêkêt awwilî harsêk birâet yêk bôn, gôta xudānê tayrî, 'dê çi kay? qābila tayrî nadaya ma?' tayr p xurtî l dastî ĩnā darê, hāvêta pāš dikānê. gôta xudānê tayrî, 'hara, bu xê šikāyatê bika.'

533. Xudānê tayrî çi kir, fā bô, awî dastakê jîlkêt žinā kirina bar xê, p šav das dā žarikî, čô āvē. gašta birāe māztirê, milê xê l milê wî dā. kābrā va gaŕyāva, gôta žinakê, 'av šava nāhêya māl lālî min? azê misāfirîm.' žinakê gôtê, 'mālā ta l kêrêya?' gôtê, 'mālā minā l filān jādê.' gôtê, 'balê, dē hēm. dā bičîm, žarikê xê dā nima māl, nōka dē hēm.'

534. Mirôvaka čôva, xudānê tayrî fā bô, čô mālā kābrāy, darga qutā. kābrā hât, dark bô va kirava. čôn, rû niştin, kābrā das hāvêta žinakê, das t sukirê warānd kô dē māčî kat, zānî kô xudānê tayrîa. xudānê tayrî çi kir, fā bô, kābrā xandiqānd, kāyazak nivîsî bô birâet wî kô, 'az aḥmadê pîrikêma, xudānê tayrikêma, ava min birāe hungô xandiqānd. ava yêt xôšin, yêt naxôš dē l dû hên,' ô

Ahmed, the son of the old woman

531. ONCE there was a man who used to go every day to the mountains by himself and bring a load of wood to town on his back, (when) he would himself sell it, spend (the proceeds) on food and take it back (home) for himself and his mother. One day he went to the mountains and captured a gold bird. He brought it back and himself took it into the market to sell. He took it before the shop of one man and said to him, 'Won't you buy this bird?' He said to him, 'Yes, for how much?' He told him, 'For five dinars.' The shopkeeper said, 'Yes, give it to me, I'll buy it for five dinars.'

532. There was another one right next to him, who said to him, 'Bring it to me for six dinars.' He came and was about to give it to him, but there was another one further on who said to him, 'Bring it to me for seven dinars.' He came, and was about to give it to him, but there was another one further on who said to him, 'Bring it to me for eight dinars.' He came and was about to give it to him for eight dinars. The first three were all three brothers of one another and they said to the owner of the bird, 'What are you going to do? Is it possible that you should not give it to us?' They took the bird out of his hand by force and flung it behind the shop. They said to the owner of the bird, 'Go and make a complaint for yourself.'

533. What did the owner of the bird do? He got up, put on a set of women's clothes, at night he took a water-pot and went to (fetch) water. He reached the eldest brother and nudged him with his shoulder. The fellow turned round and said to the 'woman', 'Won't you come home with me tonight? I'm a traveller.' The 'woman' said to him, 'Where is your house?' He said, 'My house is in such-and-such a street.' 'She' said, 'Yes, I'll come. Let me go and put my water-pot down at home and I'll come just now.'

534. The man went back and the owner of the bird got up, went to the fellow's house and knocked at the door. The fellow came and opened the door for him. They went and sat down and the fellow reached for the 'woman', put his arm round 'her' neck, intending to kiss 'her', and realized that it was the owner of the bird. What did the owner of the bird do? He got up and strangled the fellow. He wrote a note for his brothers, 'I am Ahmed (the son) of the old woman, the owner of the bird,¹ and now I have strangled your brother. These are the good things; the bad ones will come later'—

kāyaz dā nā sar singē kābrāy. fā bô, dar kaft l xānī, dark dā exist, çô mālā xô.

535. Şubay zû birāet wî hātina dikānē, mān hātā nivrô, birāe wā nahāta bāzarī. aw taḥayir mān, gōtī, 'birāe ma avrô dyār nīa, dā bičina mālā wī, saḥ kaynē, balka yē naxôş bīt.' aw çôn, l dargay dā, kas jābā wā nadā. dark va kirava, çôna žôr kô birāe wā yē xandiqāndī, kāyazak dīt kô yā nivīsī, 'az aḥmadē pīrikēma, xudānē tayrikēma, ava min birāe hungô xandiqānd. ava yēt xôşin, yēt naxôş dē l dû hēn.'

536. Aḥmadī zānī dē çin, şikāyatē lē kan lālī ḥākimī. aḥmadī baṭāniak paydā kir ô hindak baqālī paydā kir, çô l bar darkē qışlē, tiştē xô dā nā wē darē. dīt har dō birāet kābrāy hātin. saḥ tkatē har yēkē xanjarakā pişk-zēr yā l bar piştā wī, har yēkē dabānjak yā l taniştā wī. aḥmadē pīrikē albīsē xô gōrābô, gôta wān, 'dē çi kan, az xulām?'

537. Awān gôtē, 'dē çin, şikāyatē l aḥmadē pīrikē kayn, birāe ma yē xandiqāndī.' aḥmad gôtē, 'az xulām, hung xudānēt xô *w xanjarā pişk-zēr ô xudānēt xô *w dabānjē, ḥākim dē bēžita-ngô [bēştangô], "'aḣiba, hung naşēna hētīmakī?'" (a)wān gôta aḥmadī, 'am çi bikayn?' gôtē, 'hung xanjarēt xô *w dabānjēt xô *w albīsē xô lālī min dā nēn, pāşī harina lālī ḥākimī.' awā çi kir, albīsē xô *w aşyāe xô hamô lālī aḥmadī dā nā w çôna lālī ḥākimī, gôtē, 'aḥmadē pīrikē birāe ma yē xandiqāndī.'

538. Aḥmadē pīrikē çi kir, fā bô, aşyāe wān hamô bir ô kāyazak nivīsī, l şûnā xô dā nā, 'az aḥmadē pīrikēma, xudānē tayrikēma, ava min aşyāe hungô bir. ava yēt xôşin, yēt naxôş dē l dû hēn.' hātā aw lālī ḥākimī zivirīnava saḥ tkanē kô tiştē wān yē birī, kāyazak l wē darē yā nivīsī, 'az aḥmadē pīrikēma, —' hātā xilāsīe.

539. Ḥākimē mūsilē yē kāyazā tnivīsīt bô ḥākimē wī jēy, 'tô

and put the paper on the fellow's chest. He got up, left the house, shut the door and went to his own home.

535. Early next morning his brothers came to the shop and stayed until mid-day, but their brother did not come to the market. They were amazed and said, 'Our brother is not to be seen today. Let us go to his home and see how he is; perhaps he is ill.' They went and knocked at the door, but nobody answered them. They opened the door and went inside (where they saw) that their brother had been strangled. They saw a piece of paper on which was written, 'I am Ahmed the son of the old woman, the owner of the bird, and now I have strangled your brother. These are the good things; the bad ones will come later.'

536. Ahmed knew that they would go and make a complaint against him before the governor. Ahmed procured a blanket and some haberdashery, went before the door of the government offices¹ and put down his things there. He saw the fellow's two brothers coming. He noticed that each of them had a gold-studded dagger at his back and a pistol at his side. Ahmed, the son of the old woman, had changed his clothes and said to them, 'By your leave,² what are you going to do?'

537. They said to him, 'We are going to make a complaint against Ahmed, the son of the old woman, who has strangled our brother.' Ahmed said to them, 'With respect, you are masters of yourselves and you have gold-studded daggers and pistols; the governor will say to you, "Why, can't you cope with one poor wretch?"' They said to Ahmed, 'What should we do?' He told them, 'Put your daggers and your pistols and your clothes down with me and then go before the governor.' What did they do but put down their clothes and all their things with Ahmed and go before the governor. They said to him, 'Ahmed, the son of the old woman, has strangled our brother.'

538. What did Ahmed do? He got up, took all their things and wrote a note which he put in his place, 'I am Ahmed the son of the old woman, the owner of the bird, and now I have taken your things. These are the good things; the bad ones will come later.' By the time that they returned from the governor they saw that their things had been taken and that there was a piece of paper there on which was written, 'I am Ahmed the son of the old woman, —' and so on.

539. The governor of Mosul was writing letters to the governor

çituv hākīmī, našēy mirôvakî l mamlakatê xô bigirî?’ hākīmī p šav l dîwānxānā xô gôtî, ‘harôîe biçît, hākīmē mûsilê bô min bînita lêra p fāzîlî az dē kiçā xô damē.’ aḥmadê pîrikê gôtî, ‘baxtê xô bida min, az dē înim, ammā p wî şartî, min ‘afô bikay.’ hākīmī gôtê, ‘atô kîy, kuṛê min?’ gôtê, ‘az aḥmadê pîrikêma.’ hākīmī gôtê, ‘min tō ‘afô kirî.’

540. Aḥmadî çi kir, fā bô, kevîlakê maraz kirî, har biskakê zangîlak pêva kir ô sindôqak çê kir ô çô mûsilê. pisyār kir, ‘mālā hākīmī kêrêya?’ p rōz mālā hākīmī zānî, aw p šav fā bô, çô, hêdî wakô dizā, çô mazalā hākīmī. awî kavîlê maraz îna darê, milê xô war kir, xô hižānd.

541. Hākīmī gôt, ‘bismillā, aw kîa?’ gôtê, ‘huşşş, az malāykatê ruḥ-kêşānêma.’ hākīmī gôtê, ‘muhlatā min bida ḥatā şubay dā az fuxsatā xô ‘ayālê xô bixāzim, gardanā xô pê āzā bikam.’ awî gôtê, ‘çu p dastê min nîa. dē ta kama sindôqêdā, dē ta bama lālî fābil-‘ālamîn, agar aw ta ‘afô bikat, naxô çu p dastê min nîa.’ hākīmī gôtî, ‘innā lillā^h wa innā ilayhi rāji‘ūn.’

542. Aḥmadî hākīm t sindôqê nā, gôta hākīmî, ‘az dē gāz kama ta, “kôç, kôç!” atô bêza, “ḥaw, ḥaw.” az dē gāz kama ta, “kirş, kirş!” atô wakô karî biziṛa. xudê p-fāḥma, balka ta ‘afô bikat. ayş dē bô ta fîjāy kam.’ aḥmadî gôtê, ‘az dē ta darajêt ‘usmānîdā hāvēma xārê, çu dangā naka. akar tō bikay, ôf!, dē xudê l ta yazab çît.’

543. Aḥmadî sindôq rā kir piştā xodā, hāt, hakô mândî tbō dā gurêl kat, hākīm dā kata hawār. aḥmadî gôtê, ‘huşşş, naxô dē xudê l ta yazab çît.’ aḥmadî sindôqā hākīmî îna dîwānxānā hākīmē ākrê. aḥmad çô tanişt hākīmî, gôtê, ‘hus.’ gāz kir, ‘kôç, kôç!’ aw hākīmē t sindôqêdā şānî rawî. gāz kirê, ‘kirş, kirş!’ karānî ziṛî. aḥmad rā bô, gôta hākīmî, ‘xudê l ta xôş bô.’ sindôq va kirava. waxtê hākīm

of that place, 'What sort of governor are you, that you cannot capture a man in your own country?' At night, in his own audience-chamber, the governor said, 'Whoever goes and brings the governor of Mosul to me here, humiliated, I shall give him my own daughter.' Ahmed the son of the old woman said, 'Give me your word and I will bring him, but on the condition that you pardon me.' The governor said to him, 'Who are you, my son?' He replied, 'I am Ahmed, the son of the old woman.' The governor said to him, 'I pardon you.'

540. What did Ahmed do? He got up, brought a goat's pelt and tied a little bell to each curl and made a chest and went to Mosul. He asked, 'Where is the home of the governor?' By day he got to know the home of the governor, then by night he got up and went, slowly, as thieves do, and went to the governor's chamber. He brought out the goat's pelt, wrapped it round his shoulders and shook himself.

541. The governor said, 'In the name of God, who is that?' He said, 'Hush, I am the angel who carries off souls.' The governor said to him, 'Give me a respite until tomorrow so that I may take leave of my family and free myself of any obligation to them.' He replied, 'Nothing is in my hands. I shall put you into the chest and take you to the Lord of the worlds and maybe He will pardon you, otherwise nothing is in my hands.' The governor said, 'We belong to God and we return to Him.'

542. Ahmed put the governor in the chest and said to him, 'I shall call to you, "Kuch, kuch!" and you say, "Bow-wow." I shall call to you, "Kirsh, kirsh!" and you bray like a donkey. God is merciful, maybe He will pardon you. I too shall make supplication for you.' Ahmed said to him, 'I shall throw you down the stairs of heaven, but make no sound. If you do—ugh!—God will be angry with you.'

543. Ahmed lifted the chest onto his back and set off. Whenever he was tired he would roll it along and the governor would start shouting. Ahmed said to him, 'Hush, otherwise God will be angry with you.' Ahmed brought the chest with the governor in it to the audience-chamber of the governor of Akre. Ahmed went up to the governor and said to him, 'Sssh!' He called, 'Kuch, kuch!' The governor who was in the chest barked like a dog. He called to him, 'Kirsh, kirsh!' He brayed like a donkey. Ahmed got up and said to the governor, 'God has forgiven you.' He opened the chest. When

dar kaft l sindôqê dit hâkimê âkrê yê fû niştî l sar taxtê xê, majlisê wî yâ girtîa, inâ şarm kir, hâlan paqî.

‘Çākî namāya’

544. MIRÔVAK haya, l kûstân dê hêtin bô garmîân. dit mārak yê t nāv bafredā, yê simirî l sarmā. awî mirôvî gôtî, ‘az dê vî mārāy bama garmîân. dinyā hatāva, yā garma, balka namirît.’ awî mirôvî çi kir, dast dā mārî, kira t jandikêdā. hindak āx bô mārî kira t jandikêdā. mirôvakay gôtî, ‘xêra, haywānê xudêya, dā namirîtin sarmādā.’ hāvêta milêt xê, hâta garmîânê.

545. Sê çār qûnāyā hât, gaştina jê garmê. jandikā xê l piştā xê va kirava, dā nā ‘ardî, davê wê va kirava, mār inâ darê. gôta mārî, ‘haywānê xudê, p xêr biçi, wayarā ta p xêr!’ mārî çi kir, fā bô sar kilkā xê, çô barakā kâbrāy. kâbrāy gôtê, ‘dê çi kay, mārô?’ mārî gôtê, ‘az dê p ta va dam.’ kâbrāy gôtê, ‘min tō l nāv bafre ināy, naxê dā mirî sarmādā. ava sê çār rōza min tō l piştā xê kirî, avasê haqê çākîa minā, dê tō p min va day?’

546. Mārî gôtê, ‘dužmin bigata dužminî çu hêva w hōva nîna. bāpîrê ma sarā bāpîrê-ngô l baħaştê hāvêta darê. az dê p ta va dam.’ kâbrāy gôta mārî, ‘wara, bičina şarî’atî.’ mārî gôtê, ‘bičina lālî kê?’ kâbrāy gôtê, ‘wara, dā bičina lālî binadārā hanê.’ mārî gôtê, ‘hara, dā biçîn.’ harduk gal yak çôn, çona lālî binā dārê, gôtê, ‘bô ma şarî’atî bika.’ binā dārê gôta kâbrāy, ‘bāxiva.’ kâbrāy gôta mārî, ‘tō bibêza.’ mārî gôta kâbrāy, ‘tō bibêza.’

547. Kâbrāy gôta binā dārê, ‘az l kûstân bôm, dā hêma garmîân. min dit av mārā t nāv bafredā bô, dā mirît l sarmā. amin bô xêrā xê hal girt, dā nā jandikêdā, hindak āx min bô kirê w davê jandikê min dirû ô jandik min hāvêta piştā xê. az hâtîm bô garmîân, az

the governor came out of the chest he saw the governor of Akre sitting on his throne in full audience and he was ashamed and died¹ immediately.

'There is no goodness left'

544. THERE was once a man who was about to come down from the highlands to the low country. He saw a snake in the snow, frozen with cold. The man said, 'I shall take this snake to the low country. The weather is sunny and warm (there), and maybe it will not die.' What did the man do but lay hold of the snake and put it in his bag. He put a little earth in the bag for the snake. The man said, 'It is a good deed, for it is one of God's creatures, and ought not to die in the cold.' He threw it across his shoulders and came to the low country.

545. He travelled for three or four stages and they reached a warm place. He took his bag down from his back and put it on the ground, opened the mouth of it and brought the snake out. He said, to the snake, 'God's creature, go in peace and fare well!'¹ What did the snake do but raise itself up on its tail and go in front of the fellow. He said, 'What are you going to do, O snake?' The snake said, 'I am going to strike you.' The fellow said, 'I have brought you from among the snows, otherwise you would have died of cold. For three or four days now I have put you on my back. Is this then the reward for my goodness, that you are going to strike me?'

546. The snake said, 'When one enemy meets another there is no shilly-shallying. Our ancestor was thrown out of Paradise on account of your ancestor.¹ I am going to strike you.' The fellow said to the snake, 'Come, let us go to law.' The snake said to him, 'To whom shall we go?' The fellow said, 'Come, let us go to yonder tree-trunk.' The snake said, 'Go on then, let us go.' They both went together to the tree-trunk and said to it, 'Settle our dispute for us.' The tree-trunk said to the fellow, 'Speak.' The fellow said to the snake, 'You say.' The snake said to the fellow, 'You say.'

547. The fellow said to the tree-trunk, 'I was in the highlands and about to come to the low country. I saw that this snake was in the snow, nearly dying of cold. Out of charity I picked it up, put it in my bag, I put some earth in for it and sewed up the mouth of the bag and threw it across my back. I came to the low country.

gaštima jê garm, min mār bar dā wê darê, min gôtê, “p xêr biçî, haywânê xudê.” mār rā bô sar kilkâ xô, zivîfîa barakâ min, min gôtê, “dê çi kay, mārô?” mārî gôta min, “dê p ta va dam.” min gôtê, “min çākî yâ tgal ta kirî.” mārê tbêžît, “çākî namāya.”

548. Binā dārê gôta kâbrây, ‘waya, hakô mār tbêžîtin. az dâarakâ mâzinim. hâvînê waxtê garmê mirôvak dê hêtin l fêkê, dê hêta bin sêbarâ min, dê rû nêt, dê şûtikâ xô va katava, dê sarê xô kôt kat, dê fênik bît, dê istirâhatê kat, dê nivît, gyânê wî dê fahat bît. pāşî hingî dê rā bît kô dê çît, dê hô barê xô kata min, dê bežît, “av tîê hanê yê bâşa bô hinjâr.” nâbêžîtav xô, “min istirâhatâ kirî bin vê dārê, azê nivistîm, min çâkiâ lê dîtî.” naxêr, zamânê çâkiê namāya, mār yê haqa.’

549. Mārî çi kir, rā bô sar kilkâ xô, gôta kâbrây, ‘dê p ta va dam.’ kâbrây gôta mārî, ‘az şarî’atê vê binadārê qabûl nâkam.’ mārî gôtê, ‘kayfâ taya.’ kâbrây gôta mārî, ‘yâ hanê çelaka, dâ biçîna lâlî wê, şarî’atê xô bikayn.’ mārî gôtê, ‘bilâ.’ harduk vêkrâ çôna lâlî çelê, gôta çelê, ‘ma şarî’atak yê hay, bô ma bika.’ çelê gôta wî, ‘bibêžîn masalâ xô.’ mārî gôta kâbrây, ‘tô bibêža.’ kâbrây ‘aynan wakô masalâ binā dārê bô gôt. çelê gôtî, ‘mārê haqa.’ mirôvakay gôta çelê, ‘bô çi mārê haqa?’

550. Çelê gôta wâ, ‘balê, az gôlik bôm mālâ xudânê xô, az mâzin bôm, galak çel ô gâ yê l min zêda bîn, hamô sâlê dâ şîrî l min xôn, dâ mâstî l min xôn, dâ rûnî l min xôn, xudânê min galak xêrâ l min dîtî. nôka xudânê min qasâb yê înay, dê min firôşîtin, azâ pîr bîm. çākî namāya. xudânê min nâbêžîta ‘aqlê xô, “min galak xêr yâ l vê çelê dîtî w nôkaş yâ p davê xô xudân tbît.” na’, dê min firôşîta qasâbâ dâ min va kužîn bô xâtîrâ rûb’ dînârakî. walhâsil, çākî namāya, mārê haqa.’

551. Mārî çi kir, rā bô sar kilkâ xô, gôta kâbrây, ‘dê p ta va dam.’ kâbrây gôta mārî, ‘az şarî’atê çelê wa nâkam.’ mārî gôtê, ‘kayfâ taya.’ kâbrây gôta mārî, ‘yê’ hanê fîvîaka. wara, dâ şarî’atê xô bayna lâlî fîvî.’ çôna lâlî fîvî harduk, gôta fîvî, ‘ma şarî’atak yê

I reached a warm place and there I set the snake loose. I said to it, "Go in peace, God's creature." The snake raised itself up on its tail and turned round to confront me. I said to it, "What are you going to do, O snake?" The snake told me, "I am going to strike you." I said to it, "I have done good towards you." The snake says, "There is no goodness left."

548. The tree-trunk said to the fellow, 'It is so, as the snake says. I am a big tree. In summer when it is hot a man will come along the road, he will come under my shade and sit down, undo his sash and bare his head, he will be cool and rest, he will sleep and be at ease. Afterwards he will get up to go, he will look at me, thus, and say, "This bough here is a good one for a plough-beam." He does not say to himself, "I have rested under this tree, I have slept and seen favour from it." No, the time of goodness has gone. The snake is right.'

549. What did the snake do but raise itself up on its tail and say to the fellow, 'I am going to strike you.' The fellow told the snake, 'I do not accept the decision of this tree-trunk.' The snake said, 'As you wish.' The fellow said to the snake, 'Yonder is a cow. Let us go to her and present our case.' The snake said, 'So be it.' Both together went to the cow and said to her, 'We have a dispute. Settle it for us.' The cow said to him, 'Tell your story.' The snake said to the fellow, 'You say.' The fellow told her the story just as he had for the tree-trunk. The cow said, 'The snake is right.' The man said to the cow, 'Why is the snake right?'

550. The cow said to them, 'Yes, I was a calf in my master's house, I grew up, many cows and oxen have sprung from me, every year they used to drink milk from me, to eat curds and clarified butter from me. My master has seen much good from me. Now my master has brought the butcher and will sell me, as I have grown old. There is no goodness left. My master does not say to himself, "I have seen much good from this cow and now it can be its own master." No, he will sell me to the butchers so that they may slaughter me, for the sake of a quarter-dinar. In short, there is no goodness left. The snake is right.'

551. What did the snake do but raise itself up on its tail and say to the fellow, 'I am going to strike you.' The fellow said to the snake, 'I don't agree with the cow's decision.' The snake said, 'As you wish.' The fellow said to the snake, 'Yonder is a fox. Come, let us take our case to the fox.' They both went to the fox and said

hay, bô ma bika.' fîvî gôta mārî, 'bibêža.' mārî gôta kâbrây, 'tô bibêža.'

552. Kâbrây gôta fîvî, 'az l kûstân bôm, dā hēm bô garmîân. min dît mārak t nāv bafredā bô, waxt bô bimirî l sarmā. min dil pē gôt, min gôt, "xēra." min hāvêta jandikêdā, min davê jandikê dirû, min jandik hāvêta milê xô hatā hâtima bādînā, gaštima jê garm. min jandik l milê xô inā xārê, dā nā 'ardî, min davê wê va kirava, min mār inā darê, az saḥ tkamê mārê garm bî, yê qalaw bî.'

553. 'Min gôta mārî, "p xēr biçi, ḥaywānê xudê." mār hâtav barakā min, min gôtê, "dê çi kay?" gôta min, "dê p ta va dam." min gôtê, "min çākîā tgal ta kirî, min tô yê l pištā xô kirî, hinda fôzā min tô hal girtî, bô çi dê p min va day?" mārî gôtê, "akar dužmin gašta dužminî lēk fā nābirin."'

554. Rîvî gôta kâbrây, 'ata çituv dirô kir!' kâbrây gôtê, 'bô çi?' fîvî gôta wān, gôt, 'çituv ta das hāvêta mārî? az bāwir nākam.' gôta mārî, 'watuva, mārô?' mārî gôtê, 'balê.' fîvî gôta kâbrây, 'awwal ta çituv das hāvêta mārî, kira jandikêdā, nokaš wa lē bika.' kâbrây das hāvêta mārî, dā nā jandikêdā.

555. Rîvî gôta kâbrây, 'ta daviš lē dirûbô?' kâbrây gôtê, 'balê.' fîvî gôtê, 'az bāwir nākam.' gôta mārî, 'watuva, mārô?' mārî gôtê, 'balê.' inā gôta kâbrây, gôtê, 'davê jandikê bidirû, har wakî awwili ta çituv dirûbô nokaš wa lē bika.' kâbrây davê jandikê har wakî awwili bāš dirû, mār 'asê bô. inā fîvî gôta kâbrây, 'dê, vējā bikuža mārî.' kâbrâ p har dô piā p sar jandikê kaft hatā mār tēdā hariši, inā māraka kušt.

La'bā rîvî

556. TBEŽIN fîviak tgal qurbaşayakî bôna şirik. fîvî gôta qurbaşay, 'atô çand la'bā tzānî?' qurbaşay gôtê, 'az şad ô yak la'bā tzānim.' fîvî gôtê, 'az yak la'bā tzānim.' fôzakê bafra w sarmāya, fîvî dît

to him, 'We have a dispute. Settle it for us.' The fox said to the snake, 'Say on.' The snake said to the fellow, 'You say.'

552. The fellow said to the fox, 'I was in the highlands, about to come to the low country. I saw that there was a snake in the snow, nearly dying of cold. My heart burnt for it and I said, "It is a good deed." I put it in my bag, sewed up the mouth of the bag and threw the bag across my shoulder until I came to Badinan and reached a warm place. I brought the bag down from my shoulder, put it on the ground, opened the mouth of it and took the snake out and saw that it had become warm and fat.'

553. 'I said to the snake, "Go in peace, God's creature." The snake came to confront me and I said to it, "What are you going to do?" It said to me, "I am going to strike you." I told it, "I have done you a good turn, I have put you on my back, I have carried you for some days—why then are you going to strike me?" The snake said to me,¹ "If one enemy meets the other they do not pass one another by."'

554. The fox said to the fellow, 'How you lied!' The fellow said to him, 'Why?' The fox said to them, 'How did you pick the snake up? I don't believe it.' He said to the snake, 'Is it so, O snake?' The snake said, 'Yes.' The fox said to the fellow, 'Do with the snake now just as you did in the first place, when you picked it up and put it in the bag.' The fellow laid hold of the snake and put it in the bag.

555. The fox said to the fellow, 'Did you sew up the mouth (of the bag) over it too?' The fellow said, 'Yes.' The fox told him, 'I don't believe it.' He said to the snake, 'Is it so, O snake?' The snake said, 'Yes.' Then he told the fellow, 'Sew up the mouth of the bag. Just as you sewed it up first, so do it now.' The fellow sewed up the mouth of the bag well, as he had done at first, and the snake was imprisoned. Then the fox said to the fellow, 'Go on, now kill the snake.' The fellow fell upon the bag with both feet until the snake was crushed inside it, and so killed the snake.

The vixen's trick

556. THEY say that a vixen and a badger became companions. The vixen said to the badger, 'How many tricks¹ do you know?' The badger replied, 'I know a hundred and one tricks.' The vixen said, 'I (only) know one trick.' One day of cold and snow the vixen

gurgak çô lâlî wâ, inâ fîvî gôta qurbaşay, 'hîlayakê bika dâ am dastê gurgî xilâs bibîn, naxô dê ma xôt.' qurbaşay gôtî, 'la'bêt xô min hamô bîr kirinava.'

557. Rîvî gôtê, 'pâ, min la'bâ xô bîr nakirîa.' gurg çô lâlî wâ. fîvî gôta qurbaşay, 'wara, az ô tô dê şafî kayn hatâ gurg bibêžita ma, "ava hungô çiya?" az dê bêžimê, "ma çêçik vêkîrâ yet kirîn, amê çêçikêt xô nanâsînava. çäk bô tô hâtî, dâ bô ma lêk va kay.'" fîvî gôta qurbaşay, 'az dê bêžima ta, "hara, çêçikêt ma l kunê bîna darê dâ gurg bô ma lêk va kat.'"'

558. Gurgî çî gôt, dilê xôdâ, gôtî, 'az jîrakê vâna nâxôm, hatâ çêçikêt xô tînina darê, pâşî dê hamâ vêkîrâ xôm.' gurgî gôta fîvî, 'dê, çêçikêt xô bînina dar dâ bô hungô lêk va kam.' fîvî gôta qurbaşay, 'az dê bêžima ta, "hara, bîna darê." atô hara t kunêdâ, fû nê xârê, nahê dar. az dê gâzî ta kam, "atô bô çêçikâ nâyînia dar?" atô bibêža, "zôrin, az naşêmê." az dê bêžima ta, "fâ wasta, az dê hêma hârî ta."'

559. Rîvîş çô zôr, harduk fû niştin t kunêdâ. gurg mâ l bar darkê kunê, gâz kirê, 'hung bô nâhêna darê?' fîvî gôta gurgî, 'atô p xêr biçî, sar çavâ. am l mâlâ xô pêk hâtîn.' gurg çî bikat?

Hārôn Raşîd ô diz

560. WAXTÊ hārôn raşîdî diz zôr bôn l baydâ, şurta dar haq nat^hâtîn, naşyânê. şavakê hārôn raşîd albîsê xô gôrâbô, p xô dar kaft bô taftêşâ bâžarî ô yâ maḥalâ, dîtîn sa'at şaş sê mirôv l kôlânakê dar kaftîn. hārôn raşîdî tē xurî, gôtê, 'hung kîna?' gôtê, 'am fêvîngîn.' inâ hārôn raşîdî xô nêzikî wâ kir, gôtê, 'hung fâstîê bô min bibêža, hung çîna?'

561. Gôtê, 'bâbô, am dizîn.' hārôn raşîdî gôtê, 'ayş dizim, min nâkana şîrîkê xô, gal hungô bêm?' wân dizâ ma'yan kir kô awîş diza, inâ gôtê, 'balê, tôş wara, ba şîrîkê ma.' har "çar gal yêk bôna

saw a wolf approaching them, so she said to the badger, 'Make some ruse so that we may escape the clutches of this wolf, otherwise he will eat us.' The badger said, 'I have forgotten all my tricks.'

557. The vixen said to her, 'Well, I haven't forgotten my trick.' The wolf approached them. The vixen said to the badger, 'Come, you and I will fight so that the wolf says to us, "What is the matter with you?" I shall tell him, "We have whelped together and we do not know our cubs apart. It is good that you came, so that you can separate them for us."' The vixen told the badger, 'I shall say to you, "Go and fetch our cubs out of the hole so that the wolf may separate them for us."''

558. What did the wolf say, in his heart? He said, 'I won't eat these for the while, until they bring their cubs out, then I'll eat them all together.' The wolf said to the vixen, 'Go on, bring out your cubs so that I may separate them for you.' The vixen told the badger, 'I shall say to you, "Go and bring them out." You go into the hole and sit down, don't come out. I'll call to you, "Why don't you bring the cubs out?" You say, "There are (too) many; I can't cope with them." I'll say to you, "Wait, I'll come and help you."''

559. The vixen went inside too and they both sat down in the hole. The wolf was left before the mouth of the hole. He called to them, 'Why don't you come out?' The vixen said to the wolf, 'You go in peace, upon (my) eyes. We have come together in our own home.' What could the wolf do?

Harun Rashid and the thieves

560. IN the time of Harun Rashid there were many thieves in Baghdad. The police could not manage them or cope with them. One night Harun Rashid had changed his clothes and went out by himself to inspect the market and the residential quarters when at midnight¹ he saw three men appear in a street. Harun Rashid went for them and said to them, 'Who are you?' They replied, 'We are travellers.' So Harun Rashid approached them and said to them, 'You tell me the truth; what are you?'

561. They replied, 'Old fellow, we are thieves.' Harun Rashid said to them, 'I too am a thief. Won't you make me your companion, so that I may come with you?' The thieves decided that he too was a thief so they said to him, 'Yes, you come too and be our com-

širik. hatā qadarakē çôn, pāši va gaŷyānava. gôta hārôn řašidī, 'atô çi tzānī?' hārôn řašidī gôtē, 'mā hung çi tzānin?'

562. Ēkī l wā gôtē, 'hakar az biçima pişt haft darkā, tulusmakē bixūnim, har haft darga dē va binava.' yē dwē gôtē, 'akar řa bīrawīt az tē tgahim aw çi tbēžīt.' yē sēyē gôtē, 'agar az biçim, nōbaçi yē řā wastāy bīt, az pif kamē hālan dē xawřā čit.' hārôn řašidī gôtē, 'balē, ayş tiştakī tzānim.' inā gôtē, 'tô çi tzānī, bēža.' gôtē, 'balē, akar ma bigirin, ma bīnīna bar řalbē kô dē ma řalb kan, az dē şēm xô lē xilās kayn.'

563. Inā širikēt wī gôtī, 'ava xōş masalaya.' har čār bōna širik, takbīr kir, gôtē, 'av řava biçīna dizīā kē?' har yēkē qisak gôt. hārôn řašidī çi gôtē, gôtē, 'akar hung guçikē xô bidana min av řava dē čīna xazīnā hūkmatē.' awān harsēkēt dīka gôtē, 'ava xōş tagbīra.' har čār řē kaftin, çôn bō xazīnē.

564. Dīt nōbaçi řā wastāya, sinjī-tāq. kābrāy pif kirē, nōbaçi nivist. dangē řa hāt, řawīn. kābrāy gôtē, 'āhā, ava čiya?' širikēt wī gôtē, 'çi qawmī?' gôtē, 'av řa yē tbēžīt, "hārôn řašidē tgal hungôdā, hung qurbānī wī bibin, naxô nōka dē hēm, hungô lēk inima darē.'" har čār řā wastān, wān harsēkēt awwilī gôtī, 'am ēk-u-dô tnāsīn kī kuřē kēya, akar ava hārôn řašid bīt.' kābrāy gôtē, 'az xulām, az ô hārôn řašid, hārôn řašid ô az, wēva kīva, kīva wēva?!' inā gôta ēk-u-dô, 'birā, warin, dā biçīn. av řaya dirô tkat.'

565. Har čār çôn, çōna pişt darkī. kābrāy tulusmak pēva xund ô pif kirē, hālan dark va bōva. har čār çōna žôr, xazīna va kirava. sēā piştīēt xô dā girtin, ēkīş gaŷyā nāv mālē, dīt tiştakē sipī yē l sar mēzē. awī taxmīn kir ava řakira, hindak davē xô nā, dar kaft xwē. awī çi kir, çô lālī harsēkēt dīka, gôtē, 'piştīēt xô dā ninava.' inā gôtē, 'bô çi dā nēynava?' gôtē, 'min xwā wī tām kir.'

566. Inā gôtē, 'ma zaḡmatē birī, amēt gaštīna xazīnē, ma piştīēt xô yēt dirust kirī.' inā gôtē, 'hawja nīa, min xwā wī tām kir, akô

panion.' All four became companions. They went on for a while, then they returned. They said to Harun Rashid, 'What do you know?' Harun Rashid said to them, 'Why, what do you know?'

562. One of them said, 'If I go behind seven doors and recite a spell all seven doors will open.' The second one said, 'If a dog barks I understand what it is saying.' The third one said, 'If I go and a sentry is standing (there) and I puff at him he will go to sleep immediately.' Harun Rashid said to them, 'Yes, I know something too.' So they said, 'What do you know? Tell (us).' He said, 'Yes, if they should catch us, and bring us to the gallows to hang us, I can free us from it.'

563. So his companions said, 'This is a good point.' All four became companions and counselled saying, 'Whom shall we go to rob tonight?' Each one said something (different). What did Harun Rashid say? He said to them, 'If you will give me your ear, tonight we'll go to the government treasury.' All the other three said to him, 'This is a good plan.' All four set out and went towards the treasury.

564. They saw that a sentry was standing (there) with fixed bayonet. The fellow puffed at him and the sentry went to sleep. The sound of a dog came, of barking. The fellow said to them, 'Aha, what's this?' His companions said to him, 'What's happened?' He replied, 'This dog is saying, "Harun Rashid is with you. Pay homage to him, otherwise I shall come now and tear you apart."' All four stopped and the first three said, 'We know one another, who is son of whom. Perhaps this is Harun Rashid.' The fellow said, 'With respect, what possible connection can there be between Harun Rashid and me?!' So they said to one another, 'Come, brother, let us go. This dog is lying.'

565. All four went and arrived behind the door. The fellow recited a spell at it and puffed at it and the door immediately opened. All four went inside and opened the treasury. Three of them put down their packs while one went about inside the building and saw something white on a table. He imagined that this was sugar and put a little into his mouth, but it turned out (to be) salt. What did he do but go to the other three and say to them, 'Put your packs down again.' So they said to him, 'Why should we put them down again?' He told them, 'I have tasted his salt.'

566. Then they said to him, 'We have taken trouble, we've reached the treasury, and we've prepared our packs.' So he said to

hamô duř bin am nābayn.' majbôr bôn harsêkâ pištiyēt xô xālî kirinava, va gařyān, çôn bô çolî har çār. inā lē bô sipēda, naşyān çu dizîyēt dika bikan, dā lē bîta rōž. inā gôta yêk-u-dô, 'av şava jê ma kêrê bît, bēyna kê darê?' gôtî, 'filān şkaftê.' har yêk p xô çô jēyaki. hārôn řaşîd çô mālā xô.

567. Dinyā bô rōž, dît sindôq-amîni çô bô dāirē, hārôn řaşîd yē l bar panjarē, ē tē tfikiritē [tifikirtē], dît sindôq-amîni dasrôkâ xô inā darē, tażî zēr kir, dāv şaxsakî, gôtē, 'hara, ba mālā ma, bēžē bilā hal girin.' pāşî hingî sindôq-amîni çi kir, řā bô, çô lālî hārôn řaşîdî, gôtē, 'xalîfa, ta zānîa çi qawmîa?' inā gôtē, 'na', çi bîa?' gôtē, 'sindôqā şkāndî.'

568. Ê, gôtē, 'galak māl birîa?' 'wallāhi,' gôtē, 'az nizānim, min ħisāb nakirîa kânē çand birîa.' gôtē, 'hara, bižmēra, bizāna çand malyôn t kēmin.' çô, ħisābā xô kir, hātava, gôtē, 'nîv malyôn yē kēma.' ħālan hārôn řaşîd çô dāirē, jîlkēt yazabē kirina bar xô, gāz kir şurtî, 'dē, bigirin sindôq-amîni, ban, ħaps kan. dē, harin filān mawqu'î, sē mirôvêt lē, harsêkâ nôka bô min bînina ēra.'

569. Harsêk ħālan ināna ħuzôrā xalîfay, řā girtin. inā amr kir, 'hung çîna?' inā gôtē, 'yā xalîfa, am har sē yarîbayna.' xalîfa gôtē, 'azē tbînim hung dizin. çand dizîē l bâžarē baydā hātîna kirin hamô hungin. şavē dika sindôqā ħukmatē yā hātîa şkāndin, azē tbēžim hungin. bô min isbāt bikan naxô dē-ngô harsêkâ şalb kam.' wāniş gôtē, 'yā xalîfa, am mirôvêt faqîrîn, am yarîbana, ma çu pē nākîrêt. akar dē ma şalbîş kay amrē taya.'

570. Ĥālan amr dā, gôtî, 'harin, vāna biban, şalb kan.' harsêk birina xārē, şîrîta ħāzir kir, şalāba dirust kir kô dē şalb kan. hārôn řaşîdî p dizîva v řē kir dû şallābî, gôtē, 'atô har sē mirôvā biba, bin

them, 'There's no need (to argue); I've tasted his salt and even if they are all pearls we're not taking them.' All three were obliged to empty their packs again, (then) they returned and all four went out into the open country. Then dawn broke on them and they could not do any other thefts as day was about to break. So they said to one another, 'Where shall our place be tonight? Which place shall we come to?' They said, 'Such-and-such a cave.' Each one went by himself to a (different) place. Harun Rashid went home.

567. It became day, and he saw the cashier go to his office. Harun Rashid was in front of the window watching him and he saw the cashier take out his kerchief, fill it with gold and give it to somebody, saying, 'Go, take this to our home and tell them to keep it.' Afterwards what did the cashier do but get up and go to Harun Rashid and say to him, 'Caliph, do you know what has happened?' So he replied, 'No, what has happened?' He told him, 'The treasury has been broken into.'

568. Well, he said to him, 'Has much wealth been taken?' 'By God', he replied, 'I don't know, I haven't reckoned up to see how much has been taken.' He told him, 'Go and count and find out how many millions there are short.' He went, made his reckoning and came back, saying, 'Half a million is short.' Immediately Harun Rashid went to his office, put on his robes of anger and summoned the police, (saying,) 'Go and arrest the cashier, take him and imprison him. Go to such-and-such a place, where there are three men, and bring all three of them to me here and now.'

569. All three were immediately brought and held in the presence of the Caliph. Then he said, 'What are you?' They replied, 'O Caliph, we are all three strangers.' The Caliph said to them, 'I can see that you are thieves. As many thefts as have been committed in the city of Baghdad have all been your work.' Last night the government treasury was broken into and I say it is you (who are responsible). Prove to me (that it was not), otherwise I shall hang all three of you.' They said to him, 'O Caliph, we are poor men and strangers, we can do nothing. Even if you will hang us (we are) yours to command.'

570. Immediately he gave the order, saying, 'Go, take these men and hang them.' All three were taken below, the rope was made ready and the gallows prepared in order to hang them. Harun Rashid sent after the hangman in secret and said to him, 'Take all

şalbê fâ gira. az dē çim, jilkêt darwêşâ kama bar xô, dē hēm, nik ta fâ birim. atô bibêşa wân har sê mirôvâ, "hung qurbânî vî faqîray bibin min hung 'afô kirin.'"

571. Harsêk inâna bar şalbê, fâ girtin. hârôn řaşîdî albîsê faqîrâ kira bar xô, aw çô xârê. wân har sê dizâ gôta êk-u-dô, 'aw şirikê ma gôtî, "akar hungô bînina bar şalbê az dē şēm xô lê xilâs kayn." ava dyâr nîa, dar kaft dirô.' hâlan êkî l wân harsêkâ gôtê, 'yê' hanê, aw mirôvê şirikê ma.' hardukê dîka tē fikirînê, gôtê, 'wallâhî, řast tbêżî [řâzdibêżî], 'aynan awa.'

572. Awêt wê âxiftinêdâ, hind dît lâlî wârâ fâ birî. şallâbî gôta wân harsêkâ, 'hung qurbânî faqîrê hanê bibin min hung 'afô kirin. warin dâ-ngô bama lâlî xalîfay.' xalîfay çi kir, hâlan çô, albîsê fismî kira bar xô, çô, sar taxtê xô fû nişt. aw har sê diz birina lâlî. waxtê çôna wê darê hârôn řaşîdî gôtê, 'hung bô dizîâ tkan?'

573. Waxtê dît, hârôn řaşîd nâşîava, zânî kô şirikê wâna. inâ gôta hârôn řaşîdî, 'yâ xalîfa, hawja nîa am çu ifâda bidayn, janâbê ta p xô tzânît masala çiya.' inâ gôtê, 'dê tôba kan, az dē bô-ngô êk ô ma'âş va birim, l xazînê hamô hayvê biçin, bu xô war girin, balê hakar az bizânim hung jârakâ dîka dizîâ bikan mihaqqaq vê halê dē hungô şalb kam.' harsêkâ tôba kir sar dastê wî.

574. Gâz kira qâzî, wazârat gâz kir, gâzî mu'âwinî, gâzî ma'môr markazî kir, gôtê, 'min tvêt av mâla paydâ bitava. çu çâra nîna.' mu'âwinî gôtê, 'amr ka.' gal xô mu'âwin bira darê, p tinê gôtê, 'av mâla yê lâlî sindôq-amînî, ammâ awwil daf'a naça mâlâ wî dâ çu şikâ bu xô nabat. awwil dē bêżima ta, "hara mâlâ min, kaşf bika, pâşî hara mâlâ qâzî, pâşî hara mâlâ ma'môr markazî, pâşî hara mâlâ sindôq-amînî.'"

575. 'Ammâ dē çi bêżîê? awwil hakô tō çôy, l dargay bida, akar gôt, "aw kîa?" bêżê, "mu'âwina." agar gôta ta, "ta çi tvêt?" bêżê,

three men and hold them under the gallows. I shall go and put on dervish clothes, then I shall come and pass by you. You say to the three men, "If you pay homage to this poor man then I pardon you."

571. All three of them were brought to the gallows and held. Harun Rashid put on poor men's clothes and went below. The three thieves said to one another, "That companion of ours said, 'If they bring you to the gallows, I can free us from it.' He is not to be seen and it turned out (to be) a lie." Just then one of the three said to them, 'Yonder, that man is our companion.' The other two both looked at him and said, 'By God, you're right, it's the very man.'

572. They were talking in this way when they saw him pass by them. The hangman said to all three of them, 'If you pay homage to yonder poor man then I pardon you. Come, that I may take you before the Caliph.' What did the Caliph do but immediately go and don his official clothes and go and sit on his throne. All three thieves were brought before him. When they went there Harun Rashid said to them, 'Why do you commit thefts?'

573. When they saw him they recognized Harun Rashid and knew that he was their companion. So they said to Harun Rashid, 'O Caliph, there is no need for us to explain. Your Excellency knows yourself the fact of the matter.' Then he said to them, 'If you will repent I shall assign a salary to each one of you, which you can go and collect for yourselves every month from the treasury. But, if I learn that you are thieving again, in that case I shall certainly hang you.' All three repented at his hand.

574. He summoned the judge and the viziers and he summoned the police chief and the superintendent,¹ and told them, 'I want this money to be found. There is nothing else for it.' The police chief said, 'Yours to command.' He took the police chief outside with him and said to him alone, 'This money is with the cashier, but don't you go to his home in the first place, so that he should have no doubts for himself. First I shall say to you, "Go to my home and search, then go to the judge's home, then go to the police superintendent's home, then go to the cashier's home."''

575. 'But what will you say to them? At first when you go, knock at the door and if they say, "Who is it?" say to them, "It is the police chief." If they say to you, "What do you want?" say, "I've come for the kerchief full of gold pieces which such-and-such a

“azê hâtîma wê dasrôkâ zêrâ yâ şubay zû filân kasî inây.” waxtê dāv ta hālan bîna, sar mēzê dā nê huzôrîā majlisê.’

576. Mu‘āwin çôê, l dargay dā, gôtê, ‘aw kîa?’ gôt, ‘azim, mu‘āwin.’ gôtê, ‘ta çi tvêt?’ gôtê, ‘azê hâtîma wê dasrôkâ zêrâ yâ şubay zû filân kasî inây.’ hālan inā, dasrôk dastî nā. mu‘āwin va gaŕyā, hāt bô majlisê. hārôn řaşîdê řû niştîa, wazārat yā řû niştîa, qāzî řû niştîa, midûrilmāl řû niştîa. hālan aw dasrôkâ zêrâ l sar mēzê dā nā.

577. Hākîmî gôta mu‘āwinî, ‘kuŕê min, ta l kērê paydā kirin?’ gôtê, ‘l mālā sindôq-amînî bôn.’ hākîmî gôta majlisê, ‘hung pê şāhid bin.’ hālan v řê kir l dû sindôq-amînî l hapsê, gôtî, ‘bilā bēta dāîrê, miḥākîmaya.’ waxtê bira dāîrê hākîmî gôtê, ‘kuŕê min, atô bô çi tgal ḥukmatā xô yê xāînî? ḥukmat ta p xudān tkat, p žînva, p kuŕva, p kičva, p xulāmva, p xidāmva, p albîsava, p arzāqva. bô çi tō xiānatê tgal ḥukmatā xô tkay?’

578. Gôta qāzî, gôta wazāratê, gôta majlisê hamā, ‘aw kasānê xāîn bîtin tgal ḥukmatā xô, jazāê wî čiya?’ hamā qirār pê dā, ‘balê, har kasakê xāîn bît tgal ḥukmatā xô şalb dē čita sar.’ inā hākîmî qirār pê dā, gôtî, ‘harin, sindôq-amînî biban, şalb kan.’

Gulêt ganîmî yêt zêŕ

579. Az yulām bežîm: l zamānakî hākîmak habô, galakê p-‘adālat bô. awî çi kirbô l dāîrā xô, awî zangilak l ôdā xô dirist kirbô, zinjîrak vê êxistbô, sarê zinjîrê bar bô darkê xārê nik nôbačî. har kasakê māramak habā sarê zinjîrê dā hižînît, nakô nôbačî wa nakirbā kô bičita şîlāl lālî hākîmî. l bar hindê aw řaras dirist kirbô.

580. Rôžakê dangê řarasê hāt. hākîmî gôta wazîrakê xô, ‘hara xārê, bizāna aw kîa řarasê thižînît.’ wazîr řā bô, çô xārê, waxtê saḥ

person brought early this morning." When they have given it to you, bring it immediately and put it on the table in the presence of the assembled company.'

576. The police chief went to them and knocked at the door. They said, 'Who is it?' He said, 'It's me, the police chief.' They said to him, 'What do you want?' He replied, 'I've come for the kerchief full of gold pieces which such-and-such a person brought early this morning.' Immediately they brought the kerchief and put it in his hands. The police chief returned and came into the assembly. Harun Rashid was seated and the viziers and the judge and the treasurer were seated there. Straightway he placed the kerchief full of gold on the table.

577. The ruler¹ said to the police chief, 'My son, where did you find them?' He replied, 'They were at the cashier's home.' The ruler said to the assembled company, 'You bear witness.' Immediately he sent after the cashier in prison and said, 'Let him come to the office for trial.' When he was taken to the office the ruler said to him, 'My son, why do you betray your own government? The government looks after you and your wife and your sons and daughters and your manservants and maidservants and provides your clothes and sustenance. Why do you act treacherously towards your own government?'

578. He said to the judge and the viziers and to all the assembled company, 'What is the punishment for people who betray their own government?' They all agreed, 'Yes, whoever betrays his own government deserves to be hanged.' So the ruler agreed and said, 'Go, take the cashier and hang him.'

Golden ears of corn

579. BY your leave, I say: Once there was a ruler who was very just. What (do you think) he had done in his office? He had fixed a bell in his room and attached a chain to it and the end of the chain was out at the lower door by the sentry. Whatever person might have a desire, he would shake the end of the chain, lest the sentry should not allow him to go upstairs to the ruler. It was for this that he had fixed the bell.

580. One day the sound of the bell was heard. The ruler said to one of his viziers, 'Go down and find out who it is shaking the bell.' The vizier got up and went downstairs and when he looked

kirê dît êzyâyaka sarê xê yê hâvêtîa kalâbâ zinjîrê. waxtê wazîrî watuv dît va gaŕyâva, zivîŕîava. hât, gôta hâkimî, gôtê, 'hâkimî xêş bît, êzyâyakî sarê xê hâvêtîa [hâvêtê] kalâbâ zinjîrê.' hâkimî gôtê, 'hara, bizâna, awî êzyây ma'lûm şôlakâ hay, bar hindê sarê xê yê hâvêtîa kalâbâ zinjîrê.'

581. Waxtê wazîr jârakâ dîka hâtav xârê êzyây çâv vê kaftin, êzyâ kafta fêkê. wazîr l dû çê hata çona çyây, dît êzyây sarê xê bir t qurômê dârêdâ. sarê wî nâçîta žôr. nabêža awî çêçîkêt kirîa, sarê wî mâzin bî, qurômê dârê yê vêk hâtîava, sarê wî nâçîta žôr. waxtê wazîrî watuv dît aw va gaŕyâva, çê mâl, bivîrak îna, qurômê dârê fîra kir. êzyâ çê žôr ô hata darê. waxtê êzyây dît fêkâ wî xêş bô, fîra bô, êzyâ çêv žôr, dastîkakê gulêt ganimî îna darê yêt zêf, t dastê wazîrî nâ. awîş baxşîşê wî bô, dâe.

582. Waxtê wazîr va gaŕyâva çê lâlî hâkimî, aw dastîkê gulêt ganimî dastê hâkimî nâ. hâkimî gôta wazîrê xê, 'ava l kêrê das ta kaftin?' wazîrî gôtê, 'hâkimî xêş bît, ava mârî dânav min. hâl ô masalê wî hê bô.' hâkimî gôta wazîrê xê, 'amin taxmîn tkîr kasê l min 'adâlattîr nahâtîna sar dinyâe, balê wa dyâra barî min hâkimêt habîn l min 'adâlattîr. atê hara, albîsê darwêşâ bîka bar xê, bô xê hindak pârâ bîba, hara, bigarê l mamlakatâ, l bâžarâ, bizâna l zamânê kê hâkimî gulêt ganimî bîna zêf. wa dyâra aw l min 'adâlattîr bîa.'

583. Wazîrê wî fâ bô, dastakê albîsê darwêşâ kîra bar xê, çê bô mamlakatâ, bô bâžarâ, pîsyâr kir l kê bâžarî mirôvakê mâzin haya. êkî gôtê, 'l mûsilê mirôvakê hay, nâvê wî aħmada, mâlâ wî yâ l filân maħalê, 'amrê wî gaştîa şad ô çîl sâlî.' wazîr çê bô mûsilê, pîsyâr kir mâlâ aħmadî, kuŕê filân kasî, l kê maħalêya. êkî gôtê, 'yâ l filân maħalê.' dîrhamak dâe, gôtê, 'wara, mâlâ wî nîşâ min bîda.'

584. Kâbrâ tgal çê, çona bar darkî, l dargay dâ, gôtê, 'aw kîa?' awî gôtê, 'mêvanîm.' hâtîn, dark bô va kir, kâbrâ çê şîlâl, dît

he saw that it was a serpent that had thrust its head into the hook of the chain. When the vizier saw this he turned round and went back. He came and said to the ruler, 'May it please your Majesty, a serpent has thrust its head into the hook of the chain.' The ruler said to him, 'Go and find out (what is amiss). The serpent surely has some business and for that reason it has thrust its head into the hook of the chain.'

581. When the vizier came downstairs the next time the serpent caught sight of him and set out on its road. The vizier followed until they came to a mountain, where he saw that the serpent put its head into the hollow¹ of a tree. But its head would not go in. Would you believe it²—it had borne some young, its head had got bigger, the hollow of the tree had shrunk, and its head would not go in. When the vizier saw this he turned round, went home and brought an axe and widened the hollow of the tree. The serpent went in and came out (again). When the serpent saw that its path had been improved and widened it went inside, brought out a bunch of ears of corn made of gold and put them in the vizier's hand. This was a present for him, which it gave to him.

582. When the vizier returned he went to the ruler and put the bunch of ears of corn into the ruler's hand. The ruler said to his vizier, 'Where did these fall into your hands?' The vizier said, 'May it please your Majesty, the snake gave them to me. Its story was thus.' The ruler said to his vizier, 'I supposed that no persons more just than myself had ever been born, but evidently there have been rulers before me more just than I. You go and put on the clothes of dervishes, take a little money for yourself, go and wander about the countries and the towns and find out in the time of which ruler ears of corn turned to gold. He was evidently more just than I.'

583. His vizier rose and donned a suit of dervishes' clothes and went to the countries and the towns, asking in which town there was an old man. One said to him, 'In Mosul there is a man whose name is Ahmed, whose home is in such-and-such a quarter, and whose age has reached a hundred and forty years.' The vizier went to Mosul, and asked in which quarter was the home of Ahmed, the son of so-and-so. Someone told him, 'It is in such-and-such a quarter.' He gave him a dirhem and said to him, 'Come, point out his house to me.'

584. The fellow went with him and they went before a door, on which he knocked. (They) said to him, 'Who is it?' He replied, 'I

mirôvakê axtyâr yê t nâv nivînkādā, hindî biçûkakî yê lê hâtî. awî silâm kirê, p qāyma şyā silāmā wî lê war girît. inā gôtê, 'tô p xêr hâtî, wara, rû nê.' aw rû nişt, kâbrâê axtyâr gôta žinā xô, 'fā ba, nivînakê bîna bô mēvānê ma, fā êxa.'

585. Žinā wî barîngār bôê, gôtê, 'ma jê mēvānā nîa, bilā p xô biçîna mizgaftê.' kâbrây gôtê, 'hûrmat, mēvān xêr ô barakatin.' walhâsil, hata bîa rōž vê şavê nanivistin, hindî žinā wî şarê mērê xô tkat ô xabarêt naxôş tbêžitê. mirôvaka hamô gāvē dā l bar žinā xô girît, hata bîa rōž. çu êkî l wān nanivistin l bar şarî.

586. Waxtê bîa sipêda mēvānî gôta kâbrây, gôtê, 'mām, azê hâtîm bô suwālakê.' kâbrây gôtê, 'bibêža, kasê māmê xô.' mēvānî gôtê, 'mām, azê hâtîm, qasidê hâkimîma bô masalakā hutuva.' kâbrâê axtyâr gôtê, 'ava t zamānê mindā nabîa. min birâyakê dîka yê hay, p 'amr l min mästira. mālā wî yā l baydā, nāvē wî sa'ida, mālā wî yā l filān maḥalê, agar t zamānê wîdā bit.' wazîrî fuxsatā xô lê xāst, çô bô baydā.

587. Çô bô wê maḥalê, pisyâr kir mālā sa'idî l kê darêya. biçûkakî gôtê, 'tgal min wara, az dē nîşā ta dam.' çôna bar darkê sa'idî, darga qutā. gôtê, 'aw kîa?' gôtê, 'mēvāna.' hâtin, darga bô va kir. sar kaft, çô şîlāl, dît kô sa'idê rû niştîa l sar taxtî, fidînā wî nāvanāvaya. silāv kirê, silāv lê war girt, gôtê, 'tô p xêr hâtî, karam ka, rû nê.' kâbrā rû nişt, jîgarak dāê, marḥabā lê kir. wê şavê mēvānê wî bô. piçak žînkā wî ahwantir bô. harā xirāb bô tgal, amma na wakô žinā aḥmadî bô. wê şavê p xô su'batā xô kir hata xawā wān hāt, nivistin.

588. Şubay zû fā bônava, tēştā xô xār, çā xô va xār, inā gôtê, 'kasê māmê xô, hâtînā ta xêra.' gôtê, 'mām, azê hâtîm bô masalakā hutuva.' kâbrây gôtê, 'ava t zamānê mindā nabîa, min bîr nāêt, balê min birâyakê dî yê hay, nāvē wî karîma, mālā wî yā l basrā, yā

am a guest.' They came and opened the door for him, the fellow went upstairs and saw an old man in the middle of some bedding who had become almost like a child. He saluted him, but he could only acknowledge his salute with difficulty. So he said to him, 'You are welcome. Come and sit down.' He sat down and the old fellow said to his wife, 'Get up and bring some bedding for our guest and spread it out.'

585. His wife opposed him and told him, 'We have no room for guests; let them take themselves off to the mosque.' The fellow said to her, 'Wife, guests are a blessing.' In short, they did not sleep that night until the day dawned, his wife fought so much with her husband and said such unpleasant things to him. All the time the man was weeping on account of his wife, until the day dawned. No one of them slept, on account of the fighting.

586. When it was dawn the guest said to the fellow, 'Uncle, I have come (to ask) a question.' The fellow replied, 'Say on, cousin.' The guest said, 'Uncle, I have come as the messenger of the ruler on such a matter.' The old fellow replied, 'This has not happened in my time. I have another brother who is older than I. His home is in Baghdad, his name is Said, and his home is in such-and-such a quarter. It may have happened in his time.' The vizier took his leave of him and went to Baghdad.

587. He went to that quarter and asked where the home of Said was. A child said to him, 'Come with me, I'll show you.' They went before Said's door and he knocked on the door. They said to him, 'Who is it?' He replied, 'It is a guest.' They came and opened the door for him. He mounted, went upstairs and saw that Said was sitting on a dais and that his beard was half-and-half. He saluted him and Said acknowledged his salute and said to him, 'You are welcome. Please take a seat.' The fellow sat down and he gave him a cigarette and was friendly with him. That night he was his guest. His wife was just a little better. She was still bad with him, but she was not like Ahmed's wife. That night they carried on their conversation until they were tired and slept.

588. Early in the morning they rose, ate their meal and drank their tea, then he said to him, 'Cousin, it is well that you came.' He told him, 'Uncle, I have come on such a matter.' The fellow said to him, 'This has not happened in my time, that I can remember, but I have another brother, whose name is Kerim. His home is in Basra, in such-and-such a quarter, his shop is in such-

l filān maḥalē, dikānā wī yā l filān qaysariē, bazzāza, p 'amr aw l ma hardukā māstira, akar t zamānē wīdā bīt, naxō min nabīstīa.' şubay zû fuxsatā xō, xatirā xō lē xāst, çō bō basrā.

589. Pisyār kir dikānā karīmī, kuřē filān kasī, l kēřeya. ēkī gôtē, 'tgal min wara, az dē nīšā ta dam.' tgal çō, çōna barē dikānā wī, dīt kābrā yē l sar taxtakī rû ništi, řidīnā wī yā řaša. silām kirē, silām lē war girt, gôtē, 'tōyī karīm, kuřē filān kasī?' gôtē, 'balē, azim.' gôtē, 'zā, az mēvānē tama.' gôtē, 'ahlan wa sahlan, sar çāvā, karam ka, rû nē.'

590. Waxtē rû ništ marḥabā lē kir, řigarak bō bar dāē, t dastī nā, gāzi čāči kir, *čāyak bō inā, gôtē, 'galak p xēr hātī.' rû niştin ḥatā bō hēvārī. karīmī gôtē, 'karam ka, dā bičina māl.' waxtē çōna māl dīt ôdakā muntazam, rû niştin harduk sar taxtā. hind dīt řinak hāt, miqālakē āgiri bō wān inā ô har yēkē *nārgilak [nāngīrak] bō inā, har yēkē finjanakā qahwē bō inā, ya'nī gala(k) xizmat lē kir ḥatā waxtē řivē, řiv bō inā. harduk řivā xō xār, wē řinē masīn bō inā, dastēt hardukā řuştin, xāwli dāvē.

591. Ḥatākō waxtē nivistinē bu xō suḥbat kir, ḥatā sa'at dahē řavē, pāři karīmī gōta řinā xō, 'av řava mēvānakē 'aziz ma yē hay. řā ba, hara, řiftiakē bāš bō ma bīna dā bixōyn.' řinā wī řā bō, çō tabaqā sarī, řiftiak inā, dā nā lālī wān. mērē wē hō giviři, gôtē, 'av řiftia yē xirāba, hara, vi bibava, ēkē dīka bīna, ava yē xirāba.' řinaka řā bō, çō, aw birava, ēkē dīka inā.

592. Awīř saḥ kir, gôtē, 'avař nagahiřtīa, hara, bibava, ēkē dīka bīna.' walḥāsil, čār pēnj daf'akā řinaka hāt ô çō—řinaka yā p-ḥamla bō—ḥatā natījay řiftiak inā, mērē wē gôtē, 'ḥurmat, av řiftia yē bāša, bō ma biřkina, čē bika, dā bixōyn.' řinaka řā bō, kērik inā, řifti hamō kira kûzû ô čē kir, kira sēniakēdā w l bar mērē xō *w mēvānē xō dā nā, ḥatā hardukā řiftiē xōš xār.

and-such a market, he is a draper, and he is older than both of us. It may have happened in his time, otherwise I haven't heard of it.' Early in the morning he took his leave, bade him farewell¹ and went to Basra.

589. He asked where the shop of Kerim, the son of such-and-such a person, was. Someone said to him, 'Come with me, I'll show you.' He went with him and they went before his shop and saw a fellow, sitting on a chair, whose beard was black. He saluted him, and he acknowledged his salute, then he said to him, 'Are you Kerim, the son of such-and-such a person?' He replied, 'Yes, I am.' He said, 'Well, I am your guest.' He said to him, 'Welcome, upon (my) eyes. Be so good as to take a seat.'

590. When he sat down he was friendly with him, lit a cigarette for him and put it in his hand, called the tea-seller and brought a (glass of) tea for him, and said to him, 'You are very welcome.' They sat until it became evening. Kerim said to him, 'Pray let us go home.' When they went home he saw a well-kept room and they both sat on chairs. Then he saw a woman come, bringing a lighted brazier for them and a water-pipe each, and bringing a cup of coffee for each of them, in other words waiting on them well until, at supper-time, she brought supper for them. They both ate their supper and the woman brought a pitcher for them and washed the hands of both of them and gave them a towel.

591. Until it was time to sleep they conversed between themselves, until ten o'clock at night, then Kerim said to his wife, 'Tonight we have a dear guest. Get up and go and bring us a good water-melon to eat.' His wife got up, went to the upper storey, brought a water-melon and put it down by them. Her husband pressed it, like this, and said to her, 'This water-melon is a bad one. Go, take this back and bring another one—this is a bad one.' The wife got up, went and took that one back and brought another one.

592. He examined that too and said to her, 'This isn't ripe either. Go, take it back and bring another one.' In short, the wife came and went four or five times—the wife was pregnant (moreover)—until in the end she brought a water-melon and her husband said to her, 'Wife, this water-melon is a good one. Break it for us and prepare it for us to eat.' The wife got up, brought a knife, cut the whole water-melon into slices and prepared it, put it on a tray and placed it before her husband and his guest and they both ate the nice water-melon.

593. Hâtin dā nivin, inā karīmî gôta mēvānē xō, gôtē, 'kasē māmē xō, hâtinā ta bō lēra xēra.' inā mēvānî gôtē, 'mām, aw masalā kō az bō hâtīm min l bir kirava.' karīmî gôtē, 'bō çi ta l bir kir?' gôtē, 'min pisyār kir, l kî mamlakatî mirôvakē p-'amr haya, gôta min, l mûsilē êkē hay, nāvē wî aḥmada.'

594. 'Waxtē az çōma mālā wî hakō min dît ḥaḳīqatan yē p-'amr bō ô hindî biçûkakî yē lē hâtî. amin suwālā xō bō gôt, gôta min, "t zamānē mindā nabîa. min birāyakē dîka yē hay, nāvē wî sa'ida, yē l baydā. hara, suwālā wî ka, aw l min māstira." waxtē az hâtima lālî sa'idî ô min dît aw jaḥēltir bō l aḥmadî min masalā xō bō wiş gôt. gôta min, "t zamānē mindā nabîa. ma birāyakē dîka yē hay, nāvē wî karîma, p 'amr l ma hardukā māstira, mālā wî yā l basrā, filān maḥalē."'

595. 'Waxtē az hâtima lālî ta w min tō dîtî, aḥamdulillā, atō hakō kuṛē wānî.' inā karīm pē kanî, gôtē, 'atō bîa mēvānē aḥmadî l mûsilē?' gôtē, 'balē, az şavakē mēvānē wî bôm.' gôtē, 'mābaynā wî ô žinā wî çituv bō?' gôtē, 'çituv bō! az wē şavē nanivistim ḥatā bîa rōž. žinā wî har jivîn tdānē, aḥmad har dā girît. āxir lālî wiş az hâtima lālî sa'idî l baydā. žinkā wî piçak ahwantir bō, amma sa'id l wî jaḥēltir bō.'

596. Tbēžitē, 'čand daf'ā žinā min çō, šiftî inā?' tbēžitē, 'čār, pēnj daf'akā.' tbēžitē, 'wallāhî, l vî šiftîay zyatir ma nîna. čand daf'ā hāt ô çō, xō l min 'ējiz kir?' tbēžitē, 'naxēr.' tbēžitē, 'awēt axtyār bîn, žinkēt wān t xirā(b) bin tgal wān.' vējā wazîr tbēžitē, 'azē hâtīm bō masalakā hutuva. aw t zamānē kî ḥākimidā bîa gulēt ganimî bîna zēr? dyāra aw ḥākim yē p-'adālat bîa.'

597. Karīmî gôtē, 'ava na masalā ḥākimî bō.' gôtē, 'dō birā habôn, êkē p žin ô p māl bō, êkē salt bō. hardukîş falāḥ bôn. jōxinēt wān ṭanişt yēk bôn, bu xō nōbat tgirt. awwilî nōbatā birāē māzin bō, birāē gička nivistbō. birāē māzin tē fikirîa jōxinā xō, wî p xō gôtav xō, "az dē çi l hinda ganimay kam?" gôtî, "birāē minē salta, dē bu xō žinē inît, dē bu xō mālē kat. amin mālā xō yā

593. They came to sleep, then Kerim said to his guest, 'Cousin, it is good that you came here.' Then the guest replied, 'Uncle, I have forgotten the matter about which I came.' Kerim said to him, 'Why have you forgotten it?' He said to him, 'I asked in which country there was an aged man and I was told there was one in Mosul, whose name was Ahmed.'

594. 'When I went to his house and saw him, he was truly aged and had become almost like a child. I asked him my question and he said to me, "It has not happened in my time. I have another brother, whose name is Said, in Baghdad. Go and ask him. He is older than I." When I came to Said and saw that he seemed younger than Ahmed I told him my business too. He said to me, "It has not happened in my time. We have another brother, whose name is Kerim, older than both of us. His home is in Basra, in such-and-such a quarter."'

595. 'When I came to you and saw you, praise God, you are like their son.' Then Kerim laughed and said to him, 'Have you been Ahmed's guest in Mosul?' He replied, 'Yes, I was his guest for one night.' He said, 'How was it between him and his wife?' He said, 'How was it! I didn't sleep that night until morning. His wife kept abusing him and Ahmed wept all the time. In the end I came from him to Said in Baghdad. His wife was a little better, but Said seemed younger than (Ahmed).'

596. (Kerim) said to him, 'How many times did my wife go and bring a water-melon?' He told him, 'Four or five times.' He said to him, 'By God, we have no water-melons other than these. However many times she came and went, did she get annoyed with me?' He replied, 'No.' He said to him, 'They have grown old (because) their wives behave badly towards them.' Then the vizier said to him, 'I have come for such a matter. In the time of which ruler has it happened that ears of corn have turned to gold? Evidently that ruler was a just one.'

597. Kerim told him, 'This was no matter of a ruler.' He said, 'There were once two brothers, one with a wife and family and one a bachelor. They were both husbandmen. Their threshing-floors were next to each other and they used to guard them themselves. First it was the turn of the elder brother and the younger brother had gone to sleep. The elder brother considered his threshing-floor and said to himself, "What shall I do with so much wheat?" He said, "My brother is unmarried, he will take a wife for himself and

hay, birāē min masraf tvēt.” awī çî kir, hata nōbatā wî xilās bō awî ganimē xō hāvēta sar ganimē birāē xō.’

598. ‘Nōbatā wî xilās bō, gāzî birāē xō kir, gôtē, “birā, rā ba, az dē p xō pîçak nivim.” aw nivist, birāē giçkatirē rā bō. waxtē tē fikirîa jōxînā xō gôtî, “az dē çî l hinda ganimay kam? birāē min xudān mālā, xudān mēvāna, azē saltim. amin rōžē sē çār dirham habin basa.” rā bō, ganimē xō, nîvak, hāvēta sar ganimē birāē xō.’

599. ‘Hata bîa fajr, gāzî birāē xō kir, gôtē, “birā, rā ba, dā biçîn, nivēžēt xō bikayn, dinyā rōža.” harduk rā bôn, çona sar āvē. pāna dilē wān tgal yêkē sâyilam bō. řabbil’ālamîn amr kir, “hakō hung ‘abd bin, dilē-ngô tgal yêk ē sâyilam bît, az řabē-ngōma.” irādā wî şādir bō, jōxînēt hardukā bōna zēr.’ karīmî gōta wazîrî, gôtē, ‘kasē māmē xō, av masala yā hō bō.’

Xān ô Xudē

600. HĀKIMAK habō, darwēşak habō t zamānē wî hākīmîdā. hamō rōžē dā çita lālî hākīmî, dā bēžitē, ‘hākīmî xōş bît, tō bida min, az dē dama xānî, xān ô xudē.’ hamō rōžē hākīm dā zēřakî data darwēşî. darwēş dā çî kat, dā çît, wî zēřî data faqîrakî. faqîrî gōta darwēşî, gôtē, ‘atō hamō rōžē vî zēřay li kērē tînî?’ darwēşî gôtē, ‘haqē ta çiya?’ faqîrî gôtē, ‘az řaz kam bizānim.’ darwēşî gôtē, ‘az lālî hākīmî tînim.’

601. Rōžakē awî faqîrî çî kir, mēvānî darwēşî kir, rā bō, tažî nāv zādî sîr kir. barî zād xārinē faqîr çō lālî hākīmî, gōta hākīmî, ‘hākīmî xōş bît, atō bō çî wî zēřî tdaya darwēşî? aw tçît, āraqē pē va txôt, tbēžita xalkî, “hākīmî bēn l davî tēt, davē wî yē ganîa.”’ va gařyā, hātava, faqîr. darwēşî xārinā xō xār, bō wa’dē wî, çōv lālî hākīmî, gôtē, ‘hākīmî xōş bît, tō bida min, az dē dama xānî, xān ô xudē.’

make himself a home, (but) my brother needs (money for these) expenses." What did he do? Until his turn was finished he threw (most of) his own wheat onto his brother's wheat.'

598. 'His turn finished and he called his brother, saying, "Brother, get up. I, for my part, shall sleep a little." He went to sleep and the younger brother got up. When he considered his threshing-floor he said, "What shall I do with so much wheat? My brother has a home and guests (to cater for) and I am unmarried. If I have three or four dirhems a day it is enough." He got up and threw a half of his wheat onto his brother's wheat.'

599. 'When dawn broke he called his brother, saying, "Brother, get up, let us go and say our prayers, for it is daytime." They both rose and went to perform their ablutions. Now their hearts were pure towards one another. God said, "When you worship me, and your hearts are pure towards one another, I am your Lord." His will was done and (the wheat on) both their threshing-floors turned to gold.' Kerim said to the vizier, 'Cousin, this was how this matter was.'

The deceiver and God

600. ONCE there was a ruler and in the time of that ruler there was a dervish. Every day he would go to the ruler and say to him, 'May it please your Majesty, you give to me (and, if) I give to a deceiver, (then it is between) the deceiver and God.' Every day the ruler would give the dervish a piece of gold. What did the dervish do but go and give the gold to a poor man. The poor man said to the dervish, 'Where do you get this piece of gold from every day?' The dervish said to him, 'What is it to you?' The poor man replied, 'I would like to know.' The dervish told him, 'I bring it from the ruler.'

601. One day what did the poor man do but entertain the dervish (at table). He got up and filled the food with garlic. Before eating, the poor man went to the ruler and said to him, 'May it please your Majesty, why do you give that gold to the dervish? He goes and drinks arrack with it and tells people, "The ruler's breath smells, his mouth is foul."' Then the poor man turned and came back. The dervish ate his food, then it was his appointed time, so he went to the ruler and said to him, 'May it please your Majesty, you give to me and, if I give to a deceiver, then it is between the deceiver and God.'

602. *Hākīmī gôtē, 'pičak hēva wara, min gu lē nīa.' ma'lūma darwēši sīr xārbō lālī faqīrī. pičakā dī wēvatir čō, dīsā gôtē, 'hākīmī xōš bīt, tō bida min, az dē dama xāinī, xāin ô xudē.' jārakā dīka hākīmī gôtē, 'hēva wara, min gu lē nīa,' hatā darwēš nēzikī hākīmī bō. darwēši dastē xō p davē xōva nā. bar či wa kir, sīr xārbō, dā bēn načita hākīmī.*

603. *Hākīmī l dilē xō či gôt, gôtī, 'waya hakō faqīrī gôtia min.' hākīm lē yazab čō, kāyazak bō darwēši nivīsī, gôtē, 'hara, vē kāyazē taslīmī filān wazīrī bika.' l kāyazēdā nivīsī, 'har waxtakē xudānē vē kāyazē gašta lālī ta hālan bihāvēža [pāvēža] makīnē, bigurō.' kāyaz qapāt kir, imzā xō lē dā, muhrā xō lē dā, t dastē darwēši nā. darwēš čō kō dē kāyazē bat bō wazīrī.*

604. *Tē tifikirītē kō faqīr yē l sar fēkē. faqīrī gôtē, 'pā, ta avrō zēr naynāya?' darwēši gôtē, 'avrōka kāyazakā dāyav min bō wazīrī.' faqīrī gôtē, 'kāyazē bidav min, az dē bō bam.' darwēši gôtē, 'wa'da wa bīt, har tištakē wazīrī dā min, az bō ta bīnim.' faqīrī gôtē, 'mādam waya kāyazē bidav min.' darwēši gôtē, 'hā, bigira, ava kāyaz bō ta. hara, bida filān wazīrī.'*

605. *Faqīrī kāyaz lē war girt, čō bar darkē wazīrī, darga qutā. xizmači hāta darē, saḥ tkatē kō mirōvakē l bar darkī fā wastāy, kāyazakā t dastidā. xizmači kāyaz lē war girt, bir, t dastē wazīrī nā. waxtē wazīrī va xundava gāz kir, 'xudānē kāyazē bō min bīnina lēra.' waxtē xudānē kāyazē bira lālī wī wazīrī gāzī sē čār šurtiā kir, gôtē, 'bihāvēna makīnē.' hālan hāvēta makīnē.*

606. *Rōzā pāštir (šubatirā) l wa'dē xō darwēš čōv lālī hākīmī, gôtē, 'allāh dōst, hākīmī xōš bīt, tō bida min, az dē dama xāinī, xāin ô xudē.' hākīmī mā, tē fikirī, darwēš hātava. inā hākīmī gôtē, 'bāba darwēš, aw kāyazā dihū min bō ta nivīsī, baya lālī wazīrī, ata či lē kir?' gôtē, 'hākīmī xōš bīt, aw pārēt barī nōka ta dāna min har watuv dā bam, dastē faqīrakī nēm.'*

602. The ruler said to him, 'Come a bit nearer, I can't hear.' Now, of course, the dervish had eaten garlic at the poor man's house. He went a little further and again said to him, 'May it please your Majesty, you give to me and, if I give to a deceiver, then it is between the deceiver and God.' Again the ruler said to him, 'Come nearer, I can't hear,' until the dervish approached the ruler. The dervish placed his hand over his mouth. Why did he do so? So that the smell should not reach the ruler, as he had eaten garlic.

603. What did the ruler say in his heart but, 'It is as the poor man has told me.' The ruler was angry with him, (so) he wrote a letter for the dervish and told him, 'Go, present this letter to such-and-such a vizier.' In the letter he wrote, 'As soon as the bearer of this letter reaches you, fling him into the machine immediately and flay him.' He shut the letter, signed it, sealed it and gave it to the dervish. The dervish went off to take the letter to the vizier.

604. He saw that the poor man was on the road. The poor man said to him, 'Why, haven't you brought any gold today?' The dervish told him, 'Today he has given me a letter for the vizier.' The poor man said to him, 'Give me the letter, I'll take it for him.' The dervish replied, 'I promise this, that whatever the vizier gives me I'll bring for you.' The poor man said to him, 'In that case (just) give me the letter.' The dervish said to him, 'Hey, take it; here's the letter for you. Go and give it to such-and-such a vizier.'

605. The poor man took the letter from him, went to the door of the vizier and knocked at the door. A servant came out and saw that there was a man sitting before the door with a letter in his hand. The servant took the letter from him, took it and gave it to the vizier. When the vizier read it he called, 'Bring the bearer of the letter to me here.' When the bearer of the letter was brought to him the vizier called three or four policemen and said to them, 'Throw him into the machine.' He was thrown into the machine immediately.

606. The next day the dervish went to the ruler at his appointed time and said to him, 'God (is our) friend. May it please your Majesty, you give to me and, if I give to a deceiver, then it is between the deceiver and God.' The ruler was baffled when he saw that the dervish had returned. Then the ruler said to him, 'Father dervish, what did you do with that letter I wrote for you yesterday to take to the vizier?' The dervish told him, 'May it please your Majesty, the monies which you used previously to give to me, I would take and give them, as they were, to a poor man.'

607. 'Aw kāyazā dihûş min birî, aw faqîr hâta barā min, gôta min, "ta avrô çi ināya lālî hākīmî?" min gôtê, "avrô kāyazakā dāyav min bô wazîrî, min çi inā lālî wazîrî dē dama ta." faqîrî gôta min, "akar dē çākîê kay, tō kāyazê bidav min, az dē bô wazîrî bam." minîş kāyaz dāvē w çô. min nadîtîava hata noka.' hākīmî gôta darwêşî, 'aw kî faqîra, nāvē wî çiya?' darwêşî gôtê, 'filān kasa.'

608. Hākīmî gôta darwêşî, 'ata bô çi dihûka, waxtê tō hâtia lālî min, ta davê xō girt?' gôtê, 'hākīmî xōş bît, wî faqîrî mēvānî min kirbô. vējā sir kirbô t nāv xārinēdā. vējā ta amr kir, "wara pêş," minîş davê xō girt. min gôt, dā bēn nahêta ta.' hākīmî gôtê, 'pā, barî ta faqîr hâta lālî min, gôta min, "atô bô çi wān pārā daya darwêşî? aw çit, āraqê pê va txôt, şolêt xirāb pê tkat ô tbêzita xalkî, 'hākīmî bēn l davî têt.' "

609. Inā darwêşî gôtê, 'hākīmî xōş bît, aw zērê (kô) ta tdā min hamô fōzê 'aynî wî zērî dā çim, har watuv kama dastê faqîrîdā. min tgôtî, "xudān 'ayāla, bilā bô wî bît." inā hākīmî gôtê, 'pā, ta l bar sirê dastê xō p davê xôva nā, dā bēn nahêta min?' inā darwêşî gôtê, 'balê.' inā hākīmî gôtê, 'kuřê min, faqîraka gašta haqê xō. mādam yē xāin bô, xāin har p xō dē pēdā kavî.' "

Makrēt žinā

610. MIRÔVAK habô, mirôvak. waxtê nivêž tkir dā bu xō dastê xō fā girît, bu xō di'ā l xudê txāstin, ya'nî rîjā lē tkirin. žinā wî gôtê, 'atô bu xō çi di'ā tkay?' kābrāy gôta žinā xō, 'az bu xō hîvîê l xudê txāzim kô dā gunahêt min l min xōş bibît.' žinā wî gôtê, 'atô bu xō di'ā nākay, "yā řabbî, tō min l makrēt žinā pārēzî?"' kābrāy gôta žinā xō, 'mā, žinā makr hana?' žinakê t dilê xôdā gôta kābrāy, 'tô qurbānē sarê min bî hata az haqê ta dama ta, hata az makrê žinā nîşā ta bidam.'

611. Mirôvaka fallāh bô, bu xō jôt-ô-gā tkir. şubay zû fā bô, çô

607. 'Yesterday's letter I also took, and the poor man came up to me and said to me, "What have you brought from the ruler today?" I told him, "Today he has given me a letter for the vizier, and I'll give you whatever I get from the vizier." The poor man said to me, "If you will do (me) a favour, give me the letter and I'll take it for the vizier." So I gave him the letter and went. I haven't seen him again since.' The ruler said to the dervish, 'What poor man is that, what is his name?' The dervish told him, 'It is such-and-such a person.'

608. The ruler said to the dervish, 'Why did you cover your mouth yesterday when you came to me?' He told him, 'May it please your Majesty, that poor man had entertained me. But he had put garlic into the food. Then you commanded me, "Come forward," and I covered my mouth. I said (to myself), the smell must not reach you.' The ruler said to him, 'Well, the poor man came to me before you and said to me, "Why do you give those monies to the dervish? He goes and drinks arrack with it, does evil things with it, and tells people, "The ruler's breath smells." "'

609. Then the dervish said to him, 'May it please your Majesty, that gold which you used to give me, every day I would go and put that very piece of gold into the poor man's hand. I used to say, "He has a family, so let him have it."' Then the ruler said to him, 'Was it on account of the garlic then that you put your hand over your mouth, so that the smell should not reach me?' The dervish said, 'Yes.' Then the ruler said to him, 'My son, the poor man has got his deserts. Since he was deceitful, the deceiver will be destroyed by himself.'

The wiles of women

610. ONCE there was a man. Whenever he prayed he would lift up his hands and make supplication to God for himself, that is he would beseech Him. His wife said to him, 'What do you pray for yourself?' The fellow told his wife, 'I ask God that He may forgive me my sins.' His wife said to him, 'Don't you pray for yourself, "O my Lord, preserve me from the wiles of women"?' The fellow said to his wife, 'Why, do women have wiles?' The wife said to the fellow, in her heart, 'You'll remember this' by the time I pay you back, and show you the wiles of women!'

611. The man was a husbandman and used to plough for himself.

sar şolā xō. žinā wī či kir, gāzī čār pēnj bičûkakā kir, êk ô dirham dāē, gôtē, 'hung harin, bō min pāzda bīst māsīā bīnin.' aw bičûk çôn, hindak māsī bō inān. wē žinē gōta bičûkā, 'ava êk ô dirhamē dī bō hungō. av šava harin l filān zavīē—şubay mērē min dē jôt kat—vān māsīā bibana wē zavīē, bin āxē binēn, dōā lēra, sēā l dirāhanē, čārā l dirāhanē, êkē l dirāhanē, āxē rā dana sarē. waxtē hungō va šārtin warinava, lē bigāfēn.'

612. Şubatirā mērē wē tēštā xō xār, har wakō jārā çōv sar kasābatā xō, çō 'āqārī, çō 'aynī wē zavīē, jôtē xō girē dā, das hāvēta hinjārī. awī dō sē xatak inān ô birin, awī dīt hindak māsī dar kaftin tgal gāsini bin āxē. ḥatā bō hēvārī awī kōmakā māsīā xiř va kirin ô ta'ajīb mā. gôtī, 'yā rabbī, l vī dēmay av māsīā či tkan lēra? çu jārā min nabīstīā māsī l dēmī habin.' awī hamō xiř va kirin, hēvārī birinava, gōta žinā xō, 'vān māsīā şubay bō ma čē bika bō šivē.' žinē gôtē, 'bilā.'

613. Şubatirā žinē či kir, aw māsī hamō birin, hāvētina t kōrkakēdā, āx rā dā sarē. rā bō, či kir, nīsk lē nā bō šivē. hēvārī mērē wē hātava, žinakē laganakā nīskē tgal sē čār nānakā birin, l bar dā nān. mērē wē gôtē, 'ava čiya ta lē nāy?' gôtē, 'ava nīska min lē nāy.' gôtē, 'pā, kānē aw māsīēt diḥū min ināy l 'āqārī?' žinaka či kir, ḥālan rā bō, dar kaft, kira hawār, gôtī, 'bō xātirā xudē, warin. mērē vē žinē yē dīn bī.'

614. Jīrān hātin, şurta hāt, ma'môr markaz hāt, maxlôq tē qawşī, xalkī gôtē, 'ava či bīa?' žinakē gōta maxlôqī, 'harin, suwālā mērē min bika, kā bizānin či tbēžīt.' waxtē maxlôqī suwālā mērē wē kir gôtē, 'ta čiya?' gôtē, 'az xulām, min çu nīa. min diḥūka hindak māsī l 'āqārī inānava, min gôtē, "bō ma bika šiv bō şubay." gōta min, "bilā." nōka az tēmava, laganakā nīskē tīnīt, barā min dā tnēt.' maxlôqī gôtī, 'žinaka yā ḥaqa. av mirōva yē dīn bī.'

Early in the morning he got up and went to his work. What did the wife do but call four or five children, give them each a dirhem and say to them, 'Go and bring me fifteen or twenty fish.' The children went and brought her some fish. The woman said to the children, 'Here is another dirhem each for you. Tonight go into such-and-such a field—tomorrow my husband will plough it—take these fish to that field and put them under the earth—two here, three there, four yonder, one yonder—and put the earth back over them. When you have hidden them come back and leave them.'

612. The next day her husband ate his breakfast and, just as before, went to his work. He went into the open country, to that very field, harnessed his team and put his hand to the plough. He made two or three furrows, then he saw that a number of fish came out of the earth with the ploughshare. By evening he had collected quite a pile of fish and was amazed. He said, 'O my Lord, what are these fish doing here in this dry land? I have never heard of fish being in dry land.' He collected them all up and at evening he took them back and said to his wife, 'Prepare these fish for supper for us tomorrow.' His wife said to him, 'So be it.'

613. The next day what did the woman do but take all those fish and throw them into a pit and cover them with earth. She got up, and what did she do but cook lentils for supper. In the evening her husband returned and the woman took a basin of lentils with three or four pieces of bread and placed them before him. Her husband said to her, 'What's this you've cooked?' She replied, 'This is lentils that I've cooked.' He said to her, 'Well, where are those fish that I brought from the open country yesterday?' What did the wife do but get up immediately and go out and begin to shout, 'For God's sake, come. My husband has gone mad.'

614. The neighbours came and the police came and the Superintendent of Police came and people crowded round and said to her, 'What has happened?' The woman said to the people, 'Go and ask my husband and see what he says.' When the people asked her husband they said, 'What's the matter with you?' He replied, 'By your leave, there's nothing the matter with me. Yesterday I brought a few fish back from the open country and told her, "Make supper for us tomorrow (with them)." She said to me, "So be it." Now I come back and she brings a basin of lentils and puts them in front of me.' The people said, 'The woman is right. This man has gone mad.'

615. Ma'môr markazî milêt wî girê dān, bir, haps kir. wê şavê mā t hapsêdā. şubay zû žinā wî çō, tēšt bō bir, gōta mērē xō, 'çi tbēžî, žinā makr hana yān nîna? tō 'āqil bî?' mirôvakay gōta žinā xō, gôtē, 'hurmat, min tōbaya. avrō pāš waxtē az bu xō di'ā bikam awwil tbēžim, "yā rabbî, tō min l makrēt žinā pārēzî." žinakē 'arzihālak dā hākimi, gôtē, 'mērē wē žinē yē çē bîava, bar da.' mirôvaka bar dāva.

Hākimē anglēx

616. WAXTÊ ÎRĀQ t dastē anglēzîdā hākimakē anglēzî l mûsil bō. rōžakē mayraba, hammālak l bāžar tēt, dā čita mālā xō, tbînî kō jantak yā l barē dikānakē, dikān yā qapāt-kirîa. hammālî das dā jantē, hal girt, birava. awî nazānî čî tēdāya. l dilē xō gôtî, 'az dē vē jantē bam, yā bē-xudāna, az dē bam bō kuřē xō, bu xō tištî bikatē hakō čita maktabē.' janta bira mālā xō, dā nā.

617. Şubatirā dalālî kira hawār, 'jantak yā bazir bî, sî hizār rūpî yēt tēdā. hačîē ditbîtava sē hizār rūpî baxšîš hālāl bō wî.' hammālakay čî kir, aw janta rāsan hal girt, bira lālî hākimi, gôtē, 'şāhib, hāl masala yā hōya.' hākimi gāzî xudānî kir, gôtē, 'wara, ava jantā taya?' xudānî gôtē, 'balē, yā mina.' hākimi gôtē, 'čand pāra tēdāna?' gôtî, 'sîh ô sē hizār rūpî yēt tēdā.'

618. Hākimi gōta hammālî, 'kuřē min, čand pāra vē jantēdāna?' hammālî gôtî, 'wallāhî, şāhib, min va nakirîava, az nizānim čand tēdāna, balē dalālî tkira hawār, "jantakā bazir bî, sî hizār rūpî tēdā, hačîē bînitava sē hizār rūpî hālāl bō wî." min čî gôt, min gôtî, "sē hizār rūpiēt hālāl četirin l wā sî hizār rūpiēt harām." hākimi janta va kirava, hižmārtin, dar kaftin sî hizār.

619. Gōta hammālî, 'tō čî dînî?' gôtē, 'az bisilmānim.' gôtē, 'ta šāhid hana?' gôtē, 'balē.' gôtē, 'hara, bîna malāyakî tgal sē šāhidā.' hammāl çō, malāyak inā tgal sē šāhidā. hākimi gōta malāy, gōta wā

615. The Superintendent of Police tied his arms, took him and imprisoned him. That night he stayed in prison. Early in the morning his wife went and took him breakfast and said to her husband, 'What do you say, have women any wiles, or not? Have you come to your senses?' The man said to his wife, 'Wife, I repent. After today, when I pray for myself, first I shall say, "O my Lord, preserve me from the wiles of women."' The woman gave a petition to the judge, saying, 'My husband has recovered, (so) release him.' The man was set free again.

The British judge

616. WHEN Iraq was in the hands of the British there was a British judge in Mosul. One day at sunset a porter was going through the town on his way home when he saw a satchel in front of a shop, which was shut. The porter put his hand to the satchel, picked it up and took it off. He did not know what was in it. He said to himself, 'I shall take this satchel, as it is ownerless, I shall take it for my son to put his things in when he goes to school.' He took the satchel home and put it down.

617. The next day the crier shouted, 'A satchel has been lost with thirty thousand rupees in it. Three thousand rupees reward for whoever may have found it.' What did the porter do but immediately take up the satchel and take it to the judge, saying, 'Sahib, the story is thus.' The judge summoned the owner, saying to him, 'Come, is this your satchel?' The owner replied, 'Yes, it is mine.' The judge said to him, 'How much money is there in it?' He replied, 'There are thirty-three thousand rupees in it.'

618. The judge said to the porter, 'My son, how much money is there in this satchel?' The porter said, 'By God, Sahib, I didn't open it. I don't know how much there is in it, but the crier shouted, "A satchel has been lost with thirty thousand rupees in it. Three thousand rupees reward for whoever finds it." What did I say? I said, "Three thousand rupees honestly come by are better than thirty thousand rupees ill-gotten."' The judge opened the satchel, counted (the money), and it turned out to be thirty thousand.

619. He said to the porter, 'Of what faith are you?' He told him, 'I am a Muslim.' He said, 'Have you witnesses?' He said, 'Yes.' He told him, 'Go and bring a mullah with three witnesses.' The porter went and brought a mullah with three witnesses. The judge

har sê šāhidā, 'hung vî mirôvay tnâsin?' gôtê, 'balê.' gôtê, 'warin, sünd bixûnin p qur'ânê.' malây tgal har sê šāhidā p qur'ânê sünd xâr, 'av mirôva bisilmâna.' gôtê, 'hung harinava.' aw izn dān.

620. Gāzî xudānê pârā kir, gôtê, 'atô sar çi dînî?' gôtê, 'az falama.' gôtê, 'hara, qaşayakî bîna tgal sê falâ.' aw çô, qaşayak îna tgal sê falâ. hâkimî gôtê, 'hung vî mirôvay tnâsin?' gôtê, 'balê.' gôtê, 'dê sünd xûnin p injûlê kô ava falaya, çita dērê, mirôvakê bâşa?' balê, qaşay tgal har sê falâ p injûlê sünd xâr kô, 'ava mirôvakê bâşa.' gôtê, 'harinava.' awîş izn dān.

621. Hâkimî gāzî xudānê pârā kir, gôtê, 'kuřê min, dê tō sünd xûnî p injûlê kô, "pārêt min sîh ô sê hizār řupî bôn"?' awî sünd xâr p injûlê kô, 'pārêt min sîh ô sê hizār řupî bôn.' gôta wî, 'tô hara darê, řā wasta řatā az gāzî ta bikam.' aw çô darê. gāz kira hammālakay, gôtê, 'kuřê min, atô dê sünd xûnî p qur'ânê kô, "av pāra min va nakirîna, min çu lê hal nagirtîna"?' hammālakay sünd xâr p qur'ânê kô, 'min çu pāra lê hal nagirtîna. min çituv dîtîna watuv yêt înayna lālî janābê ta.'

622. Gôtê, 'řā wasta lêra.' gāzî yê fala kir, awê kô xudānê pāra, gôtê, 'wara řôr.' awîş çô řôr, harduk mawjôd bôn. hâkimî gôta yê fala, 'kuřê min, tō yê tbêżî, "pārêt min sîh ô sê hizār řupîna." mawjôdê vā pārā mi řmārtin, sî hizār řupîna. ava pārêt ta nîna. hara, bu xō tařqîbātê l dû pārêt xō bika.' gôta hammālakay, 'kuřê min, hara, vān pārā bō xō bibava.' hammālî das dā řantê, bin kafşê xō nā, bō xō birinava.

623. Xudānê pārā çô mālā hammālakay, gôtê, 'ava pārêt minin. sê hizār řupîa bu xō biba, yêt dîka bidav min.' hammālî çi kir, çôv lālî hâkimî, gôtê, 'av mirôva balā xō l min va nâkat.' hâkimî gāz kirê, gôtê, 'az bizānim (pê biřasyēm) řarakā dîka tō biçîa lālî vî

said to the mullah and to the three witnesses, 'Do you know this man?' They replied, 'Yes.' He said to them, 'Come, recite an oath by the Koran.' The mullah and all three witnesses swore an oath by the Koran, 'This man is a (devout) Muslim.' (The judge) told them, 'You (may) go away.' They were allowed to go.

620. He summoned the owner of the money and said to him, 'Of what faith are you?' He told him, 'I am a Christian.' He said to him, 'Go and bring a priest with three (other) Christians.' He went and brought a priest and three Christians. The judge said to them, 'Do you know this man?' They said, 'Yes.' He said, 'Will you recite an oath by the Gospel that he is a Christian, goes to church and is a good man?' Yes, the priest and all three Christians swore by the Gospel that, 'He is a good man.' (The judge) said to them, 'You (may) go away.' They too were allowed to go.

621. The judge summoned the owner of the money and said to him, 'My son, will you recite an oath by the Gospel that, "My money was thirty-three thousand rupees"?' He swore by the Gospel that, 'My money was thirty-three thousand rupees.' (The judge) said to him, 'You go outside and wait until I call you.' He went outside. (Then) he called the porter and said to him, 'My son, will you recite an oath by the Koran that, "I have not opened this (satchel of) money, nor have I taken any out of it"?' The porter swore by the Koran that, 'I have not taken any money out of it. I brought it' to your Excellency just as I found it.'

622. He said to him, 'Wait here.' He summoned the Christian, him who owned the money, and said to him, 'Come in.' He went in and they were both present. The judge said to the Christian, 'My son, you say, "My money is thirty-three thousand rupees." This money here I have counted and it is thirty thousand rupees. This is not your money. Go and search for your money for yourself.' He said to the porter, 'My son, go and take this money away for yourself.' The porter picked up the satchel, put it under his arm and took it away for himself.

623. The owner of the money went to the porter's house and said to him, 'This is my money. Take three thousand rupees for yourself and give me back the rest.' What did the porter do but go back to the judge and tell him, 'This man will not leave me alone.' The judge summoned him and told him, 'If I learn that you have gone to this porter once again in the matter of this money I shall

hammālay bô masalā pārā dē ta bîst sālā hukm kam.' inā pārā bô hammālakay măn. avaš mahākima hākimē anglēz bô.

Šex Sa'di ô ye bē-xam

624. L ZAMĀNAKÎ mirôvak habô, nāvē wî šex sa'di bô. l dilē xô gôtî, 'az dē gařēm l bāžarā, l mamlakatā, l dinyāē, dā kô banî-ādamakî bibînim ye bē-xam.' aw gařyā hakô darwēšā l bāžarā, l mamlakatēt māzin.

625. Rôžakē çô bāžarakî, dît mirôvak ye l bar dikānakē, l mālî galakē dawlamanda, ya'nî ye yanîa, l 'amrî bîst ô pēnj sāl hatā sihē, l lāyiqî havālēt wî nabôn l dinyāēdā. waxtē šex sa'di watuv dît l dilē xôdā gôtî, 'hakar habît av šaxsa ye bē-xama. av šava dē bima mēvānē wî dā bizānim kânē l mālā xôš ye dirista ān na.'

626. Aw rā wastā l barē dikānā kābrāy hatā bô hēvārî. kābrāy gôtē, 'ay bāba darwēš, ata çu xizmat hana? bibēža.' darwēši gôtē, 'yā çalabî, az av šava mēvānē tama.' kābrāy gôtē, 'ahlan wa sahlān, bāba darwēš, sar çāvā.' kābrā rā bô, dikānā xô dā êxist, pēš darwēši kaft, gôtē, 'karam ka, dā biçîna māl.' waxtē kô çôna māl, çôna t ôdayakēdā, darwēši dît aw ôda hamô yā naqš-kirî bô, hamô yā rā êxistî bô l mahfûrā, hamô taxtēt āvanôs bôn.

627. Rû niştin sar taxtā, dît žinak hāt, xizmatā wā bikat, galakā lāyiq bô. çô, miqālakē āgirî bô inā, har yêkē *nārgîlak bô inā, har yêkē finjānakā qahwē bô inā, waxtē šivē çô, šiv bô inā, waxtē šivā xô xār çô, masîn bô inā, āv dastēt wā kir, ya'nî galak xizmatā wā kir, wē žinē. darwēši wa taxmîn kir kô, 'av mirôva ye bē-xama.' darwēši hind dît dô kuř hātîn, êkē řaş hakô qērî, êkiš ye sipî, galakē jwān bô. har dô kuř çôna sar kôšā kābrāy, rû niştin.

628. Har yak dā nā sar řanakē xô. waxtē tgal kuřē sipî tāxift, lārî pē tkirin, dā tgal kanît, dā kayfā wî pē hēt. waxtē tgal kuřē řaş tāxift dā dô rōndik çāvā hēn. wa'dē šex sa'di watuv dît hingî p fārisî gôtî,

'daran dinyā garîdam, kasē bē-yam nadîdam,
hakar dîdam banî-ādam nadîdam.'

sentence you to twenty years.' So the money remained for the porter. And this was the judgement of a British judge.

Sheikh Saadi and the carefree man

624. ONCE upon a time there was a man whose name was Sheikh Saadi. He said to himself, 'I shall wander in the towns and countries (of) the world to see (if I can find) a human being who is free of care.' He wandered about the towns and the great countries as a dervish.

625. One day he went to a town and saw a man in front of a shop who was very rich in property, that is to say he was wealthy, aged between twenty-five and thirty years, and without peers in the world for comeliness. When Sheikh Saadi saw this he said to himself, 'If there be anyone, this person is free of care. Tonight I shall be his guest in order to see whether he is also happy at home, or not.'

626. He stayed outside the fellow's shop until it was evening. The fellow said to him, 'O father dervish, is there anything I can do for you? (You have but to) say.' The dervish replied, 'O merchant, I am your guest tonight.' The fellow said to him, 'Welcome, father dervish, upon (my) eyes.' The fellow got up, shut up his shop and went before the dervish, saying to him, 'Pray let us go home.' When they went home, they went into a room and the dervish saw that the room was all decorated and spread with carpets and full of chairs of ebony.

627. They sat down on chairs and saw that a woman came to serve them who was very beautiful. She went and brought a lighted brazier for them, brought them each a narghile and a cup of coffee, and when it was supper time she went and brought them supper, and when they had eaten their supper she brought them a pitcher, poured water over their hands and, in short, this woman waited on them well. The dervish supposed, 'This man is free of care.' Then the dervish saw two boys come, one as black as pitch and one white and very handsome. Both boys went and sat in the fellow's lap.

628. He placed one on each of his thighs. When he talked to the white boy he would play and laugh with him and be happy with him. When he talked to the black boy two tears would come into his eyes. When Sheikh Saadi saw this he said, in Persian,¹ 'I have wandered about the whole world and I have not seen anyone who

ya'nî, p kurdî, 'az hamô dinyâe gaŕyâm, min kasê bê-yam nadît, hakar min dît bît banî-âdam nadîtîa.'

629. Darwêşî gôta kâbrây, 'çalabî, az dê suwâlakê l ta kam.' çalabî gôtê, 'amr ka, bāba darwêş.' darwêşî gôtê, 'azê tbînim l mālê dinyâe xudê tõe yanî kirî, lāwîniêş tõe diristî, balê bô çî waxtê tō tgal kuŕê sipî tāxiftî atō tkanî ô kayfā ta t^hāt, waxtê ta barê xō tkira yê raş fōndik çāvêt ta t^hātin?' kâbrây gôtê, 'pê na-āxiva, bāba darwêş.' darwêşî gôtê, 'çalabî, wa dyāra ta pê naxōşa az mēvānē ta bim naxō kasê qadrê mēvānā nāşkînit.'

630. Kâbrây gôta darwêşî, 'atō har l min [halmi] nāgaŕey?' gôtê, 'bāba darwêş, av su'bata galakā dirêža.' darwêşî gôtê, 'yā çalabî, az hāz tkam tō bō min bibêži.' kâbrây gôtê, 'bāba darwêş, az galakê dawlāmandim, ya'nî bibêža galak tujār yê p pārêt min şōl tkan. atō vē žinē tbîni, yā xizmatā ma tkat?' gôtê, 'balê.' gôtê, 'ava dōtmāmā mina. ama sūnd bō êk-u-dō xār kō akar aw bimirî az çu žinā nāynim, agar az bimirim aw çu mērā nakat.'

631. Gôtî, 'az fā bôm tgal tujārā, min tijāratā xō dā girt, çōma bilādā mi'āmilē. az mām taqŕiban dō sālā. hamô wa'dā kāyazêt wān dā bō min hēn, p sāx ô salāmatî, hātā min xō dirist kir kō dē va gaŕēm, çimava. kāyazak bō min hāt yê tēdā nivîsî, "xudê bikat tõe sāy bî. dōtmāmā ta 'amrê xudê kir.'" gôtî, 'bāba darwêş, pā ma sūnd bō êk-u-dō xārbō. min taxmînēt xō kirin, az hēştā jahēlim ô yê zangînim. az dē žinakê har înim ô mi sūndîş yā xārî, çāra çî bikam?'

632. 'Çāra awa biçima lālî duxtōrakî, xō saqat bikam.' gôtê, 'bāba darwêş, az fā bôm, çōma lālî duxtōrî, min xō saqat kir. az darmān kirim, az çē bōmava, min qastā mamlakatê xō kir, az hātīmava. çōma bar darkê xō, min darga qutā, min dît dōtmāmā min hāta xārē, dark bō min va kirava. bāba darwêş, nabêža wē w 'abdî qisā xō yā kirîa yak, ya'nî yā tēkhal kirî.'

633. Gôtê, 'bāba darwêş, waxtê min çāv dōtmāmā xō kaftin çu fūh gyānē mindā namā. az çōma şilāl, rû niştim, istirāhatā xō min kir. wē şavē am nivistîn, şavā pāştir am nivistîn, taqŕiban haftîakē mā, şavakê dōtmāmā min gôta min, "pismām, azā tbînim atō pîta

was carefree, and if I have seen one (no other) human being has seen one.'

629. The dervish said to the fellow, 'O merchant, I shall ask you a question.' The merchant replied, 'Yours to command, father dervish.' The dervish said to him, 'I see that God has made you wealthy in the world's goods, and you are well endowed with youth, but why, when you were talking to the white boy, were you laughing and happy (yet), when you turned to the black one, tears came into your eyes?' The fellow said to him, 'Do not talk about it, father dervish.' The dervish said to him, 'O merchant, evidently it does not please you that I should be your guest, for otherwise nobody detracts from a guest's dignity so.'

630. The fellow said to the dervish, 'Will you not leave me alone at all?' He told him, 'Father dervish, this matter is very long.' The dervish said to him, 'O merchant, I would like you to tell me.' The fellow replied, 'Father dervish, I am very rich. In other words, say, many merchants are working with my money. Do you see this woman who is waiting on us?' He replied, 'Yes.' He told him, 'This is my cousin.' We swore to one another that if she should die I would take no wife, and if I should die she would marry no man.'

631. He said, 'I got up with the merchants, arranged my merchandise and went to foreign countries on business. I stayed away for about two years. All the time their letters used to come for me, quite safely, until I prepared myself to turn round and go back. (Then) a letter came for me in which was written, "God grant that you may be well. Your cousin has passed away."' He said, 'Well, father dervish, we had sworn to one another. I considered that I was still young, and rich. I would certainly take a wife, and yet I had sworn an oath, so what should I do?'

632. 'The remedy was for me to go to a doctor and emasculate myself.' He told him, 'Father dervish, I got up, went to the doctor and emasculated myself. I was medicated and recovered, (then) I set out for my own country and came back. I went to my own door, knocked at the door, and saw that my cousin came down and opened the door for me. Father dervish, would you believe it? She and the slave had conspired together and concocted this story.'

633. He said to him, 'Father dervish, when I caught sight of my cousin there was no spirit left in me. I went upstairs, sat down and rested. That night we slept and the next night we slept, about a week went by, then one night my cousin said to me, "Cousin, I see

p min nākay, atô yê çöya bāzarā, bilādēt māzin, ata žinēt jwān yēt dītīn, nōka ta az navēm.”

634. ‘Min gôtē, “dôtmām, hungô kāyazakā hutuva bô min nivisibô, ayš fā bôm, l qahrēt xô çöma lālī duxtōrī, hāl ô masalakē hō.” dôtmāmā min gôt, “pismām, ma sünd bô êk-u-dô xārbô bô mirinē, na bô žinē. avfōka az jahēlim, balka az çil sālē dika yā sāy bim. fā ba, min izn da.”’

635. Gôtē, ‘bāba darwēš, min p xô šarm bô. az fāisē tujārānim. min gôtē, “dôtmām, mādam waya xô kiř ka, dē ta izn dam, dē ta l ‘abdē xô mārā kam.” l bar çi, dā kô hař t xāniē mindā bīt, xalk pē naḥasyēt. bāba darwēš, min bar dā, min l ‘abdē xô mārā kir. av kuřē sipī yē mina, av kuřē řaš yē ‘abdiā. vējā l qahrēt xô az waxtē kuřē řaš tbīnim galak ‘ējiz tbīm.’

636. Darwēši gôtē, ‘ay čalabī, hakar tō wakô awwil lē hātīava čyā az bēžima ta dē wē kay?’ gôtē, ‘balē.’ darwēš wē šavē nanivist, illā itā‘at bô xudē kir ô řijā l xudē xāst ḥatā bīa nīvšav. kābrāē nivisti bô. bāba darwēši nīvšav gāz kirē, ‘čalabī.’ gôtē, ‘balē.’ gôtē, ‘fā ba.’ aw řā bô. gôtē, ‘tō wakô awwil lē hātīava?’ gôtē, ‘balē, alḥamdōlillāh.’

637. Waxtē bô řōž darwēši gôtē, ‘av ‘arda yē kēya pēš qasrā tava?’ gôtē, ‘yē mina.’ gôtē, ‘fā ba, āvā bika.’ aw řā bô, hōstā inān l bilādā, mihandis inā, qasrak čē kir l dinyāēdā nabin havālēt wē. awī žinak xāst, galak jwāntir bô l dôtmāmā wī. awī qasrā xô hamô naqš kir, hamô atrāfēt wē kirina paņjara, mālā xô guhuzānda wē qasrēdā.

638. Qasrā kavn bô ‘abdi w žinā wī hēlā. hamô wa‘dā žinā čalabī dā řā bitin, čand čak ô zērēt wē hayn hamā dā p xōva kat, dā čita bar paņjarē. waxtē žinā ‘abdi čāv vē kaftin dā galak qahirīt. av tartibāta darwēši bô dā nā. alnatīja, žinā ‘abdi l qahrēt xô paqī.

Kuřē Sultān Salīmī

639. HABÔ, nabô, kas l xudē māstir nabô,
kas l banī-ādamī dirôhūntir nabô.

tbēžin zamānakī sultānak habô, tgôtē sultān salīm. řōžakē awī gôta

that you will not take me to wife (again, for) you have been to towns and great countries and seen beautiful women, now you do not want me.”

634. ‘I said to her, “Cousin, you had written me such a letter, I got up and in my anguish I went to the doctor, and such a story.” My cousin said, “Cousin, we had sworn to one another for dying, not for living. Today I am young, I may live for another forty years. Rise and release me.”’

635. He told him, ‘Father dervish, I myself was ashamed. I am the chief of the merchants. I said to her, “Cousin, since this is the case, keep your peace and I shall release you and marry you to my slave.” For what reason? So that she might be in my house and people might not discover (the matter). Father dervish, I released her and married her to my slave. This white boy is mine, this black boy is the slave’s. Now, in my anguish, when I see the black boy I am very sad.’

636. The dervish said to him, ‘O merchant, if you come back to your original state, will you do as I tell you?’ He said, ‘Yes.’ That night the dervish did not sleep, but worshipped God and prayed to Him until it was midnight. The fellow was sleeping. At midnight the dervish called to him, ‘O merchant.’ He replied, ‘Yes.’ He told him, ‘Get up.’ He got up. He said to him, ‘Have you come back to your original state?’ He told him, ‘Yes, praise be to God.’

637. When it was day the dervish said to him, ‘Whose is this ground in front of your palace?’ He told him, ‘It is mine.’ He said, ‘Rise and build on it.’ He rose and brought architects and engineers from foreign countries and built a palace without equals in the world. He asked for the hand of a woman who was much more beautiful than his cousin. He decorated his palace all over, made all its sides windows and moved his home into that palace.

638. He left the old palace for the slave and his wife. All the time the merchant’s wife would get up, put on all the finery and gold that she had and go before the window. When the slave’s wife caught sight of her she would be very angry. This dispensation the dervish brought about. In the end the slave’s wife died in her anguish.

The son of Sultan Selim

639. THERE was and there was not, (but) there was nobody greater than God, and no bigger liar than man.

They say that once upon a time there was a Sultan, who was

wazîrakê xô, 'fâ ba, xô tabdilî qiyâf bikayn, ya'nî albîsê xô bigôrîn, dâ biçîn l bâžarâ, l nâv 'ašîratâ, l nâv 'urbânêt 'arabâ kâ bizânîn çi haya, çi nîa.' hardukâ jîlkêt darwêšâ kirina bar xô, çôn, dinyâe kaftin, mamlakatâ gaŕyân.

640. Rôžakê çôna 'urbânakê 'arabâ, çôna diwânxanâ šexî, gôtê, 'as-salâmu 'alaykum.' šexî gôtê, 'alaykum as-salâm, ay bāba darwêš, hung p xêr hâtin, hung çi tgaŕên?' awân gôtê, 'am darwêšin, sayāhîn, šôlâ ma gaŕyāna.' mân l diwânxanâ wî šexî taqriban pêñî šaş rôžakâ. ma'lûma dô mēvân akar bô mirôvî bēn êk ha' l êkî 'āqiltira. šexê 'arabâ taxmînâ xô tē kir, fâ bîn ô rû niştinâ wân yā māqûl bô, mirôvêt 'āqil bôn.

641. Šexî gôta şultân salîmî, 'ay bāba darwêš, atô wara dastê min, min kičâ xô dâ ta.' şultân salîm çô dastî, gôtê, 'min bu xô l ta qabûl kir.' fâ bô wê gâvêdâ, malâ inâ, lê māra kir. fašmālak āyri bô va dāva, žinâ wî bô va guhuzānda wêrê. mân taqriban dah pānzda rôžâ. rôžakê wazîrê wî gôtê, 'ata çi kir? mā am hâtina žinâ lēra bînin yān am hâtina taftêšâ fa'yatê bikayn?' şultân salîmî gôtê, 'az çi bikam? qadar bô, dastê min qawmâ. bô min rēkakê bibînava.'

642. Wazîrê wî gôtê, 'fê avaya, şubay wa'dê ta tēšt xār wara diwânxanê, hara dastê xazûrê xô, bibêžê, "ay mām, atô fuxsatâ min bida, gardanâ min āzâ ka, am dē çîn."'' şubay zû tēštâ xô xār, çô diwânxanê, çô dastê šexî, gôtê, 'mām, gardanâ min āzâ ka, am dē çîn.' šexî gôtê, 'kuŕê min, dē kēva çîn?' gôtê, 'mām, am darwêšin, tēštê dē lēra xôyn, firāvinê dē çîna yayri gund. am sayāhîn, bēnâ ma nāhêt am dô rôžâ, sê rôžâ l gundakî bîn.'

643. Šexî gôtê, 'kuŕê min, hungô çi 'ējîzi lēya, bibêža. ava bô hungô har yêkî haspak, ava bô-ngô šîr ô rûm. şubay zû harina fāvē hata hēvārî. alhamdulillâ hung mihtājî çu nîna.' bāba darwêš gôtê,

called Sultan Selim. One day he said to one of his viziers, 'Rise and let us disguise ourselves, in other words change our clothes, that we may go in the towns and among the clans and among the tribes of Arabs to learn what there is (to learn) and what there is not.' They both donned dervish clothes and went out into the world and wandered about the countries.

640. One day they went to a tribe of Arabs, went to the Sheikh's audience-chamber and said to him, 'Peace be upon you.' The Sheikh replied, 'Upon you be peace, O dervishes, you are welcome. For what are you seeking?' They told him, 'We are dervishes, travellers, wandering is our way of life.'¹ They stayed in the Sheikh's audience-chamber for about five or six days. Obviously, if two guests come to a man one must be more intelligent than the other. The Sheikh of the Arabs made his appraisal of them (and saw that) their behaviour was excellent and that they were intelligent men.

641. The Sheikh said to Sultan Selim, 'Father dervish, come to me' and I will give you my daughter.' Sultan Selim went to him and said to him, 'I accept her for myself.' Thereupon he rose, brought a mullah, and married her to him. A separate tent was pitched for them and his wife was brought there to him. They stayed for about ten or fifteen days. One day his vizier said to him, 'What have you done? Have we come to take wives here or have we come to inspect your subjects?' Sultan Selim said to him, 'What should I do? It was fate, it simply happened to me. Find a way out for me.'

642. His vizier said to him, 'This is the way. Tomorrow, when you have eaten breakfast, come to the audience-chamber, go up to your father-in-law and say to him, "Uncle, give me leave to go and bid me farewell,¹ for we shall depart."' Early next morning he ate his breakfast, went to the audience-chamber, went up to the Sheikh and said to him, 'Uncle, bid me farewell, for we shall depart.' The Sheikh said to him, 'My son, whither will you go?' He told him, 'Uncle, we are dervishes. Breakfast we shall eat here, for dinner we shall go to another village. We are travellers and we cannot bear to be in one village for (more than) two or three days.'

643. The Sheikh said to him, 'My son, tell me, what is distressing you? Here is a horse for each of you, and here are sword and lance for you. Tomorrow early go out hunting until evening. Praise God, you want for nothing.' The dervish fellow said to him, 'Uncle, we

'mām, ama hasp navēn, ma šir ô fumiš navēn. am darwēšīn, sayāhīn, šolā ma gaŷyāna.'

644. Šēxī gôtē, 'kuŕē min, mādam kô wa bô, hungô bô či awwil natgôta min? kičā min galak šēxēt 'arabā txāst, min nadāē. min galak mihibat kafta lālī ta, ya'nī min tô xôš vyāy, lawā min kičā xô dā ta.' awī gôtē, 'mām, hawja nīa, kēmā bô zôrā nabēža, ya'nī dē har čim.' šēxī gôtē, 'kuŕē min, mādam waya p xēr bičin.'

645. Aw rā bô, čôv mālā xô lālī žinā xô, gôtē, 'gardanā min āzā ka, az dē čim.' žinā wī gôtē, 'dē kēva či?' awī gôtē, 'mā tô nizānī darwēšā ču jē w mawdāē xô nīna?' žinā wī gôtē, 'mādam ta tzānī atô dē či ta bô či az māra kirim, ta av šarmuzārīa īnā fēkā bābē min?' sultānī gôtē, 'hawja nīa, az dē yak qisa bēžima ta. ava bāzībandak lālī ta, akar ta kič bô, bô bifirōša, hatā aw kič māzin tbītin tērā masrafā wē haya. akar kuŕ bô, bihāvēža milē fāstē t bin jīlkādā. ava az čôm, xātīrā ta.'

646. Aw ô širikē xô har dô p fē kaftin, aw čôna sar wayarā xô. žinā sultān salīmī kuŕak bô, kuŕē wē māzin bô, tčô nāv bičūkā, tātava. awī tgôta šēxē 'arabā 'bāb', dāykā wiš har tgôtē 'bāb'. fōžakē kuŕakay gôta dāykā xô, gôtē, 'dāykē, az dē suwālakē l ta kam, atô bô min bibēža, ava bābē mina ān bābē taya?' dāykā wī gôtē, 'kuŕē min, bābē mina.'

647. Kuŕakay gôtē, 'dāykē, akar bābē min mirīa ziyāratē wī nišā min bida, agar čôya yayr mamlakat bēža min.' dāykā wī gôtē, 'kuŕē min, bābē ta namirīa. fōžakē dô darwēš hātina lēra, bābē min az dāma ēkī l wān har dô darwēšā. nēzikī dah pānzda fōžā lēra bôn, pāšī hingī harduk dû yēk kaftin ô čôn. awa yē hingī min nadītīnava.' kuŕē wē gôtē, 'dāykē, atô nābēžīa min čôna kē fēkē?' dāykā wī gôtē, 'kuŕē min, harduk l garīā hanē āvā bôn.'

648. Kuŕaka 'amrē wī gaštbô pānzda šānzda sālī. aw rā bô, čô, haspak īnā darē l nāv dawārēt bāpīrē xô, zīn lē kir, liyāv dā sarē, šir ô fūmēt xô hal girtin, ba'za pārak t pāxilā xô nā, gôta dāykā xô,

do not want horses, nor do we want sword and lance. We are dervishes, travellers, and wandering is our way of life.'

644. The Sheikh said to him, 'My son, since that is the case, why did you not tell me in the first place? Many Sheikhs of the Arabs have asked for my daughter and I did not give her to them. I took a great liking to you, in other words I was fond of you, that is why I gave you my daughter.' He said to him, 'Uncle, there is no need (to go on), do not say the lesser things for the greater—in other words I shall still go.' The Sheikh said to him, 'My son, in that case fare you well.'

645. He got up and went back to his home to his wife and said to her, 'Bid me farewell, for I am going.' His wife said to him, 'Whither will you go?' He told her, 'Why, don't you know that dervishes have no place or home of their own?' His wife said to him, 'Since you knew that you would go, why did you marry me and so bring this shame on my father?' Sultan Selim said to her, 'There is no need to go on, but I shall say one thing to you. Here is an armlet for you to keep. If you bear a daughter, sell it for her and until the girl grows up there is enough for her expenses. If it is a son, put it on his right shoulder under his clothes. Now I am going, so good-bye.'

646. He and his companion both set out and went on their way. Sultan Selim's wife bore a son, her son grew up and used to go among the children and return. He used to call the Sheikh of the Arabs 'father', and his mother also used to call him 'father'. One day the boy said to his mother, 'Mother, I am going to ask you a question. Tell me, is this my father or your father?' His mother told him, 'My son, he is my father.'

647. The boy said to her, 'Mother, if my father is dead point out his tomb to me, and if he has gone to another country tell me.' His mother told him, 'My son, your father is not dead. One day two dervishes came here and my father gave me to one of those two dervishes. They were here for about ten or fifteen days, then afterwards they both went off, one after the other. I have not seen them again since.' Her son said to her, 'Mother, won't you tell me which way they went?' His mother told him, 'My son, they both disappeared beyond yonder col.'

648. The boy's age had reached about fifteen or sixteen years. He rose and went and brought out a horse from among his grandfather's mounts, saddled it, bridled it, took up his sword and lance, put some money into his bosom and said to his mother, 'Mother,

'dāykē, tō gardanā min āzā bika. azē *čōym, yān dē mirim yān dē bābē xō paydā kamava.' dāykā wī gôtē, 'kuřē min, az zānim tō dē har čī, hara, p xēr biči, gardanā ta āzā.'

649. Kuřaka galakē lāyiq bō. awī barē xō dā bāžarā, ču mamlakat nadītbon. har čō, gařyā, ĥatā pārēt wī xilās bōn, dawārē xō firōt, albīsēt bar xōdā firōtin, šīr ō rūmēt xōš firōtin, ya'nī rūt bō, bīrsī bō. rōžakē tčīt, bāžarē sambōlē hal tdat. čīta bar dikānakē, xudānē dikānē yē axtyār bō, galakē dawlamand bō, ya'nī řaisē tujārā bō, nāvē wī aĥmad ĥalwāči bō. aw kuřaka l šubay zū ĥatā bō ĥēvārī pēš dikānā wīva řā wastā.

650. Ĥēvārī wa'dē aĥmad ĥalwāči dikānā xō qapāt kir dā čītava taxmīnā xō tē kir, aw kuř awa yē šubayī wērē řā wastāy, ču naxārīa, ču va naxārīa. kuřaka galakē lāyīqa w yē xūn-šīrīna. awī aĥmad ĥalwāči gôtē, 'kuřē min, atō yē čī kasī?' kuřakay gôtē, 'ayš nizānim azē čī kasim.' gôtē, 'tō kuřē kēy?' gôtē, 'nizānim.' gôtē, 'tō l kērē ĥātī?' gôtē, 'nizānim.' natīja aĥmad ĥalwāči gôtē, 'atō nābīa kuřē min? azē bē-zuřīyatim.' kuřakay gôtē, 'balē.'

651. Gal xō bira māl, waxtē bira māl gāzī žīnā xō kir, gôtē, 'wara, vī kuřay girīvānē xō hal kēša dā bīta kuřē ta.' kuřaka ĥardukā girīvānē xō hal kēšā, bō kuřē wā. šubayā dā tgal xō bata dikānē dā mi'āmilē nišē dat, mudda ĥayāmakī watuv čō. kuřakay tēr xār ō tēr va xār, albīsakē jwān kira bar xō, galak lāyiq bō. šārazāy mi'āmilā bāžarī bō.

652. Rōžakē gōta bābē xō, gôtē, 'bāb, atō nahē bāžar, tō yē axtyārī. rū nē l mālā xō, bu xō istīrāĥatē bika.' bābē wī gôtē, 'kuřē min, māl mālē taya. ĥaz kay p rōžakē bidōřīna, ĥaz kay bu xō zēda bika. azē axtyār bīm, min pāriakē nānī l sar dīnyāē māy. ava tō, ava mālē ta.' kuřakay das ĥāvēta mi'āmilē. šuĥrat gařyā l bāžarē sambōlē kō aĥmad ĥalwāči kuřakē ĥay, hō *w hō yē lāyīqa. šubay zū ĥatā bāngē mayrab dastē wī bařāl natbō l mi'āmilē, ya'nī l tišt firōtinē.

bid me farewell. I have gone, and I shall either die or find my father again.' His mother said to him, 'My son, I know that you will go (whatever I say), so go and fare thee well.'

649. The boy was very handsome. He set out for the towns (although) he had seen no (other) countries. He simply went on and wandered about until his money was finished, then he sold his mount, sold the clothes he was wearing, sold his sword and lance, in other words he was naked and hungry. One day he was going along when he came to the city of Istambul. He went in front of a shop and the owner of the shop was old and very rich, in other words he was the leading merchant (of the city), and his name was Ahmed Halwachi. From early morning until it was evening the lad stood in front of his shop.

650. In the evening, when Ahmed Halwachi shut up his shop so that he could go back (home), he made his appraisal of the boy, who had stood there since morning, (and saw that) he had eaten nothing and drunk nothing. The boy was very handsome and good-looking. Ahmed Halwachi said to him, 'My son, who are you?' The boy said to him, 'I don't know myself who I am.' He said, 'Whose son are you?' He told him, 'I don't know.' He said, 'Where have you come from?' He told him, 'I don't know.' Finally Ahmed Halwachi said to him, 'Won't you be my son? I have no children.' The boy said, 'Yes.'

651. He took him home with him, and when he took him home he called his wife and said to her, 'Come and pull this boy up through your collar so that he may become your son.' They both pulled the boy up through their collars and he became their son. In the mornings he would take him to the shop and show him the business, and so some time went by. The boy ate and drank his fill, wore fine clothes and was very handsome. He became acquainted with the business of the market.

652. One day he said to his father, 'Father, don't you come to the market, you are old. You sit in your home and rest.' His father said to him, 'My son, the property is all yours. If you like, lose it in a day, and if you like, increase it for yourself. I have grown old and I have but a morsel of bread left on earth. Here you are, this is your property.' The boy set about the business. The news spread about the city of Istambul that Ahmed Halwachi had a son, who was so very handsome. From morning till the evening call to prayer he used to have no respite from business, from selling things.

653. Rôžakê xabar çit bô mālā wazirî, 'aḥmad ḥalwāçî kuḥakê hay, tujāra, dikānā wî yā l filān qaysariē, galakê lāyiqā.' xuškā wazirî yā dāya ṣultān salimî, yā p nišan kirî, hēštā nabirîa. awē zānî av masala. hēvāriakê [hēvārēkê] gôta birāē xō, 'birā, ṣubay tābûrakā 'askarî bilā tgal min bêt, az dē čima t *kažāvēdā, dē čima bāžar bu xō hindak tiştî kirim. az ḥaz kam p dastēt xō bikirîm.' birāy gôtê, 'kayfā taya.'

654. Ṣubay zû tābûrakā 'askarî hāt, misallah, sinjî-tāq. nîvak pêš kažāvē kaft, nîvak l dû hāt, ḥatā čōna barē dikānā kuḥē aḥmadē ḥalwāçî. maxsadā kiçakê çî bô, maxsadā wē aw bô dā kuḥakay bibînît. aw çô dikānā kuḥakay, awē sar xō hāvēt. êkî gôta kuḥakay, gôtê, 'ava dasgirā ṣultāniā.' waxtê kuḥakay watuv zānî ḥālan kursî bô dā nā, gāz kir, qahwayak bô inā, gôtê, 'amr ka, ay xātûn, ta çî tvêt, dē çî kirî, bibēža.'

655. Awē gôtê, 'tôbê hanê bîna xār, awē šaddā hanê bîna.' walḥāsil ḥatā bîa rōž-āvā, 'awî bîna, avî biba,' çu lē nakiḥî. bô rōž-āvā, kuḥakay gôtê, 'ay xātûnā min, diranga, mayraba. av 'askara awa yē ṣubayî fā wastāya, na çu xārîa, na çu va xārîa, bāžariš çôl bô. akar ta tiştak lāzima bēža, naxô dē dikānê hal girim.' kiçakê gôtê, 'ay çalabî, az nahātîma tiştî bikirîm, azā hātîm bô ta.'

656. Kuḥakay gôtê, 'al'afô, atô sarî, az pēma. aw qisa tô tbēžî l min ô l bābê min nahātîa, tāqatā madā nî.' kiçakê gôtê, 'ḥawja nîa, yān tvyā guçikê xô bidaya min yān dē nadāmatê bînî.' kuḥakay gôtê, 'ḥawja nîa, nadāmatê bibînim yā nabînim, aw fikirā tô lē, aw fikirā dûra.' dikānā xô qapāt kir, fēkā mālā xô girt, çôva.

657. Rôžā pāştir 'aynan p wî 'ibāratî kiçaka hātava, ḥatā bîa mayrab har wakô rōžā awwilî, 'avî bîna, awî fā ka, yē ha bîna.' walḥāsil ḥatā bô mayrab wē rōžēš çu lē nakiḥî. kiçakê gôta kuḥakay, 'tô çî tbēžî?' kuḥakay gôtê, 'ḥawja nîa, diḥû minê gôtîa ta.' kiçakê gôtê, 'ava az çômava, gāvzindā naka.'

653. One day news reached the home of the vizier that, 'Ahmed Halwachi has a son, who is a merchant, and his shop is in such-and-such a market, and he is very handsome.' The vizier's sister had been given to Sultan Selim, (that is) she had been betrothed but not yet taken to him. She learnt of this matter. One evening she said to her brother, 'Brother, let a regiment of soldiers come with me tomorrow and I shall get into my litter, go to the market and buy myself a few things. I would like to buy them myself.' Her brother said to her, 'It is as you please.'

654. Early next morning a regiment of soldiers came, armed and with fixed bayonets. One half preceded the litter and one half followed it until they went before the shop of the son of Ahmed Halwachi. What was the girl's intention? Her intention was to see the boy. She went to the boy's shop and unveiled herself. Someone told the boy, 'This is the Sultan's betrothed.' When the boy learnt this he immediately set a chair for her, called and brought a coffee for her and said to her, 'Yours to command, my lady. Say, what do you require, and what will you buy?'

655. She said to him, 'Bring down that roll of cloth, fetch yonder bundle.' In short, until it was sunset, (it was,) 'Bring that, take this one away,' and she bought nothing from him. It became sunset and the boy said to her, 'My lady, it is late and the sun has set. These soldiers have been standing here since morning and they have neither eaten nor drunk anything. Moreover, the market has emptied. If you require anything say so, otherwise I shall shut up my shop.' The girl said to him, 'O merchant, I have not come to buy anything. I have come for you.'

656. The boy said to her, 'Forgive me, you are the head, I am the foot. This thing that you say has not come from me or from my father, for you are not within our scope.' The girl said to him, 'There is no need (to argue). You must either listen to me or you will regret it.' The boy told her, 'It doesn't matter, whether I regret it or not, that which you are thinking of is far (from being possible).' He shut up his shop and set off for his own home.

657. The next day the girl came back in just the same style and, like the first day, until it became sunset (it was), 'Bring this, pick that one up, bring that one yonder.' In short, until it was sunset that day also she bought nothing from him. The girl said to the boy, 'What do you say?' The boy said to her, 'There is no point in this, as I told you yesterday.' The girl told him, 'Now I'm going, so don't complain.'

658. Kiçaka çôva, gâzi sê çâr laymaçîa kir. ôdâ kuřakay yâ âyri bô, nîvakâ hawşedâ bô. kiçakê gôta laymaçîa, 'l mazalkâ min hata l mazalkâ kuřê ahmad halwâçî bô min laymayakê lê dan, çandê bidama hungô?' gôtê, 'am sêyna, sê şad dinârâ bida ma.' kiçakê gôtê, 'ava sê şad dinâr bô-ngô. şubay das bihâvênê [pâvênê].' laymaçîa layma lê dâ hata nîvakâ mazalkâ kuřakay dar exist.

659. Hêvâriakê kuřê ahmad halwâçî çitava, darkê mazalkâ xô va tkat, çita žôr, sah tkatê kô naqabak yâ t nîvakâ mazalâ widâ. kuřaka ta'ajib mâ, nazânî aw çiya, hata bô sa'at nahê şavê. awî dapak dâ nâbô sar davê naqabê, nivînêt xô sar çê kirbô. l sa'at nahê şavê kir, 'taq taq'. kuřakay gôtê, 'aw kîa?' žinakê gôtê, 'azim.' gôtê, 'tô kîy?' gôtê, 'az xidâmâ filân xâtûnêma, xuşkâ wazîrî, yâ gôtia min, "bêža kuřê ahmad halwâçî hâ'hâ' bêt.'"

660. Kuřaka tirsyâ, râ bô, žôrdâ çô xârê. žinaka kafta pêş, kuřaka kafta dû, aw çôn, kuřakay nazânî dê çina kê darê. çôn hata l mazalkâ kiçakê hal dâ. kiçaka hata barakê, das t sukirê warând, gal xô bira žôr. çôn, sar taxti rû niştin, bu xô kayf kir. walhâsil hamô şavê, hakô tbô sa'at na, dâ xidâmâ wê hêta dû kuřakay, dâ çin, hata tbô sipêda dâ bu xô kayfê kan.

661. Rôzakê şultân salimî gôta wazîrakê xô, 'şubay xô tabdîlî qiyâf bika, dastakâ jîlkêt darwêşâ bika bar xô, hara, bigařê, bizâna l bâžari çî haya, çî nîa.' şubatîrâ wazîrê wî dastakê jîlkêt darwêşâ kira bar xô, çô bâžari, gařyâ. dikânâ hanê, qaysariâ hanê, guçikê xô dâ maxlôqî kâ çî haya, çî nîa. aw çô barê dikânâ kuřê ahmad halwâçî. waxtê wî çav kuřakay kaftin awî çavêt wî pêva mân, hindî kuřaka hindê lâyiç bô, lāv bô. hata bîa rôž-âvâ aw darwêş wêrê nabizift.

662. Hêvâri kuřakay çav l darwêşî kaftin, ma'lûma dâykâ wî gôtbôê, 'tô kuřê darwêşânî, bâbê ta darwêş bô.' l bar hindê kuřakay mihibat tgal darwêşâ habô. waxtê kuřakay çav darwêşî

658. The girl went back (home) and summoned three or four sappers. The boy's room was a separate one, in the middle of the courtyard. The girl said to the sappers, 'If you make a tunnel from my room to the room of Ahmed Halwachi's son, how much must I give you?' They said to her, 'We are three. Give us three hundred dinars.' The girl said to them, 'Here are three hundred dinars for you. Start it tomorrow.' The sappers made a tunnel and brought it out in the middle of the boy's room.

659. One evening the son of Ahmed Halwachi went home, opened the door of his room, went inside and saw that there was a hole in the middle of his room. The boy was amazed and did not know what it was, until it was nine o'clock at night. He had put a plank over the mouth of the hole and had made his bed on it. At nine o'clock at night there came a knocking. The boy said, 'Who is it?' The woman said, 'It is I.' He said to her, 'Who are you?' She told him, 'I am the maid of such-and-such a lady, the vizier's sister, who has told me, "Tell the son of Ahmed Halwachi to come immediately."'

660. The boy was afraid, so he got up and went down inside (the tunnel). The woman went in front, the boy followed, and they went, the boy not knowing where they would go. They went until they came out in the girl's room. The girl came to meet him, put her arm round his neck and took him inside with her. They went and sat on a couch and enjoyed themselves. In short, every night when it was nine o'clock her maid would come for the boy, they would go and they would enjoy themselves until dawn.

661. One day Sultan Selim said to one of his viziers, 'Tomorrow disguise yourself, put on a suit of dervish clothes, go and wander about and learn what there is (to learn) in the city, and what there is not.' The next morning his vizier put on a suit of dervish clothes, went into the city and wandered about. In this shop and that market he listened to the people (to hear) what there was (to learn) and what there was not. He went before the shop of the son of Ahmed Halwachi. When he caught sight of the boy he could not take his eyes off him, the boy was so handsome and youthful. The dervish did not budge from there until it was sunset.

662. In the evening the boy caught sight of the dervish. As you know, his mother had told him, 'You are the son of (one of) some dervishes, your father was a dervish.' For this reason the boy had some affection for dervishes. When the boy caught sight of the

kaftin gôtê, 'bāba darwēš.' darwēši gôtê, 'balê.' gôtê, 'wara lêra.' darwēš çô lālî, kuřakay gôtê, 'tô xalkê kêrêy?' darwēši gôtê, 'xudê tzānît, az darwēšim, min çu jê w mawdāê xô nîna.' kuřakay gôtê, 'tô av šava mēvānê minî.' darwēši gôtê, 'bilā.'

663. Kuřakay dikānā xô hal girt, har dô vēkrā çônava, çona mazalkā kuřakay, rû niştin. dāykā kuřakay šiv bô inā, šivā xô xār, çā xô va xār. bô sa'at na, hind hāgā lê bô taqēnak hāt. kuřakay davê xô p 'ardîva nā, gôtê, 'hara, bēža xātûnā xô, av šava bilā misa'adê bikat, min mēvānakê hay.' aw çôva, gôta xātûnā xô. xātûnā wê gôtê, 'hara, bibēžê, aw ô mēvānê xô bēn. hakar nahêt bilā şubay jābā xô bidat.'

664. Xidāmā wê hātava, gôta kuřakay, 'xātûnā min *yê gôtî, "aw ô mēvānê xô bilā bēn harduk. akar nahêt, kayfā wîa.'" darwēši gôtê, 'çalabî, ava çi masalaya?' awî gôtê, 'pê na-āxiva. fā ba, dā biçîn.' harduk žôrdā çona xārê. waxtê çôn darwēši çāv vē kaft kô xuşkā wazîrîa. aw ta'ajib mā, nawērā çu dangā bikat. kiçakê gôtê, 'bāba darwēš, atôş bu xô jārîa hanê bu xô biba žôr.'

665. Darwēšiş bu xô jārîak bira žôr, hatā bîa şubay zû hardukā bu xô kayf kir. şubay zû darwēš ô kuřaka va gaŕyān, hātinav mazalkā kuřakaydā. dāykā kuřakay tēştā wān inā, tēştā xô xār, çā xô va xār, harduk fā bôn, hātina bāžarî. kuřakay gôta darwēši, gôtê, 'bāba darwēš, akar tô av šava lêra māy har warav lālî min bô šivê.' darwēši gôtê, 'dā bizānim.'

666. Darwēš şubay zû çôv mālā xô, jilkêt rîsmî kirina bar xô, çô dāirê. şultānî gôtê, 'ay wazîr, atô şavê dika nahātboyava?' gôtê, 'naxêr.' gôtê, 'ta çi dît?' wazîrî pā na bô kuřakay sûnd xārbô, 'az dang nākam?' waxtê şultān lê pîrsî, 'ta dihûka çi dîtbo?' gôtê, 'şultānî xôş bît, atô şubay tgal min wara, yā min dîtî tôş dē bînî.' bô hēvārî, hardukā jilkêt darwēşā kirina bar xô, har wakô rōžā awwîlî çonav bar dikānā kuřakay.

dervish he said to him, 'Father dervish.' The dervish replied, 'Yes.' He said to him, 'Come here.' The dervish went to him and the boy said to him, 'Where do you come from?' The dervish told him, 'God knows. I am a dervish, I have no place or home of my own.' The boy said to him, 'Tonight you are my guest.' The dervish said to him, 'So be it.'

663. The boy shut up his shop and they both went home together, went to the boy's room and sat down. The boy's mother brought supper for them and they ate their supper and drank their tea. It turned nine o'clock, then (the dervish) became aware of a knocking. The boy put his mouth to the ground and said, 'Go and tell your mistress that she must excuse me tonight, I have a guest.' She went back and told her mistress. Her mistress said to her, 'Go and tell him that he and his guest should come. If he doesn't come let him answer for it tomorrow.'

664. Her maid came back and said to the boy, 'My mistress said, "Let him and his guest both come. If he doesn't come, it is as he pleases (but he must answer for it)."' The dervish said to him, 'O merchant, what is this matter?' He told him, 'Don't talk about it. Get up and let us go.' They both went down inside (the tunnel). When they went the dervish beheld that it was the vizier's sister. He was amazed, but dared not make a sound. The girl said to him, 'Father dervish, you take yonder maidservant inside for yourself.'

665. The dervish took a maidservant inside for himself and until it was early morning they both enjoyed themselves. Early next morning the dervish and the boy returned and came back to the boy's room. The boy's mother brought their breakfast, they ate their breakfast, drank their tea, then they both got up and came to the market. The boy said to the dervish, 'Father dervish, if you are still here tonight, come back to me for supper.' The dervish said to him, 'I'll see.'

666. Early in the morning the dervish went back home, put on his official clothes and went to the office. The Sultan said to him, 'O vizier, didn't you come back last night?' He replied, 'No.' He said to him, 'What did you see?' But had the vizier not sworn an oath to the boy that he would say nothing? When the Sultan asked him what he had seen yesterday he said to him, 'May it please your Majesty, you come with me tomorrow and you too will see what I have seen.' It became evening and then both put on dervish clothes and, just as on the first day, they went before the boy's shop.

667. Waxtê kuřakay čāv vē kaftin gāz kirē, 'bāba darwēš.' gôtē, 'balē.' gôtē, 'warina lēra.' waxtē čōna dikānā wī ēk ô kursī bō dā nā, ēk ô čā bō xāst, ya'nī galak qadirē wā girt. bar čē, dāykā wī gōtbōē, 'bābē ta darwēš bō.' bar hindē mihibat gal darwēšādā bō. kuřakay gôtē, 'bāba darwēš, av šava hung har dō mēvānēt minin.' gôtē, 'bilā, čalabī.'

668. Hēvārī kuřakay dikānā xō qapāt kir, har sē vēkfā čōnava. har wakō rōžā awwilī dāykā wī šiv bō inā, wān šivā xō xār, su'batā xō kir, ĥatā bō sa'at na. sa'at na kičaka hāt, l dapay dā. kuřakay davē xō p 'ardīva nā, gôtē, 'hara, bēža xātūnā xō, av šava bilā misa'adē bikat, min dō mēvānēt hayn.' šultān ta'ajīb mā, gôtē, 'ava čī bō, čalabī?' kuřakay gôtē, 'pē na-āxiva, bāba darwēš.'

669. Yēt wā āxiftinādā kičaka hātava, 'taq taq' l dapay dā. kuřakay gôtē, 'amr ka.' awē gôtē, 'xātūnā min yē gōtī, " 'ajalan aw ô har dō mēvānēt xō bēn. hakar nahēn šubay jābā xō bidatava." ' kuřakay gōta darwēšā, gôtē, 'fā bin, dā bičīn. dyāra xudē yā ināy.' kuřaka žōrdā čō xārē, har dō darwēš kaftina dū. čōn ĥatā l mazalkā kičakē hal dā. šultānī dīt 'aynī dasgirā wī hāta darē, dastē kuřakay girt.

670. Aw čōna žōr, gōta darwēšā, 'hungīš har yēkē jārīakē bu xō bana žōr.' wazirī har wakō šavā awwilī bu xō jārīā xō bira žōr. šultān 'ējiz bō, qahirī, yazabē girt. fahēt nāv čāvēt wī stūr bōn, mūēt gyānē wī l jilkēt wī dar kaftin. nawērā ču dangā bikat, rū ništa xārē p 'ējizī. aw jārīā kō xātūnē dāyē čō, šikāyat lē kir, gôtē, 'xātūnā min, ava čituv darwēša? har pīta p min nākāt.'

671. Xātūn hāta darē, aw p 'ējizī darwēšī xurī, gôtē, 'tō hind lē hātī az jārīā xō pēškēšī ta bikam, atō pē fāzī nabī? dē, fā ba, hara žōr, bu xō lārīā tgal bika.' darwēš fā bō, čō žōr, yē 'ējiz bō, nivist ĥatā bō rōž. wa'dē bīa rōž kuřakay hāta darē, gāzī darwēšā kir, gôtē, 'fā bin, dā bičīnava.' aw hātinav mazalkā kuřakaydā.

667. When the boy caught sight of them he called to them, 'Father dervish.' They replied, 'Yes.' He said to them, 'Come here.' When they went into his shop he set a chair for each of them, sent for a (glass of) tea for each of them, in other words he treated them with great respect. For what reason? (Because) his mother had told him, 'Your father was a dervish.' For this reason he had some affection for dervishes. The boy said to them, 'Father dervish, tonight you are both my guests.' They said, 'So be it, O merchant.'

668. In the evening the boy shut up his shop and all three of them went home together. Just as on the first day, his mother brought supper for them, they ate their supper and conversed among themselves until it was nine o'clock. At nine o'clock the girl came and knocked on the plank. The boy put his mouth to the ground and said to her, 'Go and tell your mistress that she must excuse me tonight, I have two guests.' The Sultan was amazed and said to him, 'What was this, O merchant?' The boy said to him, 'Don't talk about it, father dervish.'

669. They were talking thus when the girl came back and knocked on the plank. The boy said, 'Yours to command.' She said to him, 'My mistress said, "Let him and both his guests come quickly. If they don't come let him answer for it tomorrow."' The boy said to the dervishes, 'Get up and let us go. Obviously God has ordained it.' The boy went down inside and both dervishes followed him. They went until they came out in the girl's room. The Sultan saw his very own betrothed come out and take the boy's hand.

670. They went inside, saying to the dervishes, 'Each of you take a maidservant inside for yourselves.' The vizier took his own maidservant inside, just as on the first night. The Sultan was distressed and angry. The veins on his forehead thickened and the hair on his body stood out through his clothes. He dared not make a sound, but sat down angrily. The maidservant whom the lady had given to him went and complained about him, telling her, 'My lady, what sort of dervish is this? He simply won't take me.'

671. The lady came outside and angrily went for the dervish, saying, 'Has so much happened to you that when I give you my own maidservant you're not satisfied with her? Get up and go inside and play with her.' The dervish got up and went inside, (but) he was angry and slept until it was day. When it was day the boy came outside, called the dervishes and said to them, 'Get up and let us go back.' They came back into the boy's room.

672. Têştâ wâ hât, têştâ xô xâr, ammä şultânî naxâr. kuřakay gôtê, 'bâba darwêş, tô bô nâxôy?' awî gôtê, 'xudê zêda kat, dilê min nâçita zâdi. şubayâ az çu nâxôm.' kuřakay nazânî kô yê 'êjiza, kô masala çiya. fâ bôn, hâtina bâžarî, kuřakay gôtê, 'bâba darwêş, akar hung av şava lêra mân har warinav lâlî min, dê bu xô su'batê kayn.' kuřakay çôv dikânâ xô, nazânî dê çi qawmî.

673. Şultân va gařyâ, çô mālâ xô, jilkêt fîsmî kirina bar xô, hâlan çô dâirê, awî gâz kir, 'bô min wazîrî paydâ bikan.' wazîrî çi kir, wazîrî zânî dê çi qawmî, aw çô mālakâ jûâ, gôtê, 'min va şêrin.' jûâ gôtê, 'wara, hara t kôrkâ xânôtêdâ.' aw çô t kôrkâ xânôtêdâ, xô va şartava. gôta jû, 'çand nivînkêt hungô hayn bînin, bihâvêna sar piştâ min.'

674. Şultânî gâz kira zâbitakî, gôtê, 'hara, siřiakâ 'askarî gal xô biba, kuřê aĥmad ĥalwâçî bîni, ammä p pêçikâ naynî, har dô pêt wî bigirin, sar piştê bixîşînin ĥatâ tînina êra. hakô hungô inâ êra xabarî nadana min, hâlan bibay, şalb kay.' zâbitaka çô, har wê gâvê siřiakâ 'askarî bir, misallah, dawray dikânâ kuřakay girt. kuřakay nazânî çi qawmî. hâlan zâbitaka çô dikânêdâ, sê çâr 'askarak tgal xô birin, har dô pêt kuřakay girtin, êxista 'ardî, dû xôfâ xiş kir, nîvakâ bâžarî sar êxist, fâ bir.

675. Maxlôq mişawwiş bô, kas nazânî çi qawmî, sarâ çiya. êkî har l wê gâvê çô, xabar dâ aĥmad ĥalwâçî, gôtê, 'hâl ô masalê kuřê ta hê qawmî.' aĥmad ĥalwâçî çi kir, hâlan das dâ dô kîsikêt zêfâ, har yak binkafşakî nâ, çô lâlî şultânî. har dô kîsikêt zêfâ dâ nâna sar mēzâ şultânî. gôtê, 'ava çiya?' gôtê, 'şultânî xôş bit, ava zêrin. minêt inâyî bô xazînê, kâ sûçâ kuřê min çiya?'

676. Şultânî gôtê, 'kuřê ta kîa?' gôtê, 'filân kas.' şultânî gôtê, 'hahô, aw kuřê taya!' gôtê, 'balê.' inâ gôtê, 'atô ô kuřê ta ô ahlê mālâ ta hamô dê hêna şalb kirin. av kîsikêt zêfâ ô mālê ta hamô

672. Their breakfast came and (the others) ate their breakfast, but the Sultan did not eat. The boy said to him, 'Father dervish, why don't you eat?' He replied, 'May God increase it (for you), I don't feel like food. I don't eat anything in the morning.' The boy did not know that he was angry or what was the matter. They rose and came to the market and the boy said to them, 'Father dervish, if you are still here tonight come back to me and we shall talk together.' The boy went back to his shop, not knowing what was going to happen.

673. The Sultan returned, went to his home, put on his official clothes and immediately went to the office and called, 'Find the vizier for me.' What did the vizier do? He realized what was going to happen so he went to a household of Jews and said to them, 'Hide me.' The Jews said to him, 'Come and get into the pit of the loom.'¹ He went into the pit of the loom and hid himself. He said to the Jew, 'Bring as much bedding as you have and throw it over my back.'

674. The Sultan called an officer and said to him, 'Go, take a body of troops with you and fetch the son of Ahmed Halwachi, but do not bring him on foot, tie both his feet and drag him on his back until you bring him here. When you have brought him here do not inform me, but take him immediately and hang him.' The officer went and at that very moment took a body of armed troops and surrounded the boy's shop. The boy did not know what had happened. Immediately the officer went into the shop, taking three or four soldiers with him, tied both the boy's feet, threw him to the ground and dragged him out behind him, threw him into the middle of the market and took him off.

675. The people were amazed, nobody knew what had happened or what it was about. Someone went that very moment and told Ahmed Halwachi, saying, 'Thus and thus has befallen your son.' What did Ahmed Halwachi do? Immediately he took two purses of gold, placed one under each arm, and went to the Sultan. He put both purses of gold down on the Sultan's table. He said to him, 'What is this?' He replied, 'May it please your Majesty, this is gold. I have brought it for the treasury, to know what my son's crime is.'

676. The Sultan said to him, 'Who is your son?' He told him, 'Such-and-such a person.' The Sultan said to him, 'Ho! ho! So he's your son.' He replied, 'Yes.' Then (the Sultan) told him, 'You and your son and the people of your house will all be hanged. These

bô hukmatēya.' awî gôtê, 'şultānî xôş bît, amin ô pîradāykā wî hardukā şalb ka, mālê min hamô bilā bô hukmatê bît, bas kuřê min izn da.' şultānî gôtê, 'fā ba l pēş çāvêţ min. hindî min çu şîr p ta na dā dāyna.' awî gôtê, 'şultānî xôş bît, bas tō bēţa min, kā sūcā kuřê min çiya.'

677. Kuřê wî bira bar şalbê, şîrît îna kô dē hafîkâ wî tēdā înin. waxtê rûs kir zābitî dît bāzîbandak yā p milê fāstēva. hālan hamā xō dā pāş, dastê xō l sar êk dā nā, kuřaka hēlāva bin şîrîtê, çāvêţ wî t girê dāyna. şultānî sarê xō l panjarê îna darê kô kuřaka yê l bin şîrîtê fā wastāy, yê rûsa, çāvêţ wî t girê dāyna, zābitî tgal 'askarā hamā yê xō dāya pāş.

678. Waxtê şultānî watuv dît tē xuřî, gôtê, 'hēştā hungô şalb nakirîa?' hamā gôtê, 'şultānî xôş bît, aw tāqatā madā nîa am şalb bikayn.' gôtê, 'bînina şîlāl.' waxtê bira şîlāl bāzîband dît p milê wîva. hālaⁿ fā bô, p dastêţ xō aw bāzîband va kirava. waxtê tē fikirîê dît, înzā wî yā lê. gôta aĥmad ĥalwāçî, gôtê, 'fāstîê bibēţa, ava kuřê kêya?' aĥmad ĥalwāçî gôtê, 'şultānî xôş bît, ĥāl ô masalê wî hō bô.'

679. Gôta kuřakay, gôtê, 'kuřê min, bibēţa, tō kuřê kêy?' kuřakay gôtê, 'az nizānim.' gôtê, 'çituv tō nizānî, ta dāyk haya, ta bāb haya, ta kî haya?' gôtê, 'min dāykā hay.' gôtê, 'nāvē dāykā ta çiya?' gôtê, 'nāvē dāykā min filāna.' gôtê, 'nāvē bābê dāykā ta çiya?' gôtê, 'filān kasa, şēxê 'arabāna.' hālan şultān fā bô, nāv çāvêţ kuřakay māçî kirin. aĥmad ĥalwāçî galak kayfā wî hāt, dilê xōdā gôtî, 'yā fābbî, tō çarayakê l kuřê min bikay, bas şalb nakan.'

680. Şultānî gôta aĥmad ĥalwāçî, gôtê, 'ava kuřê mina.' aĥmad ĥalwāçî gôtê, 'şultānî xôş bît, mādām ava kuřê ta bîtin, ta av tîrsa îna fēkâ min ô fēkâ kuřê xō, bibēţa min masalaş çî bô?' şultānî gôtê, 'aĥmad, ĥāl ô masala hō bô.' aĥmadî gôtê, 'şultānî xôş bît, mādām waya, ta aw kiç māra nakirîa, gāz ka malāy, bîna, l kuřê xō māra ka.' şultānî gôtê, 'aĥmad, az qisā ta nāşkînim.'

purses of gold and all your property is (forfeit) to the government.' He said to him, 'May it please your Majesty, hang both me and his old mother and let all my property be forfeit to the government, but release my son.' The Sultan said to him, 'Get out of my sight. It is enough that I have not struck you with my sword.' He replied, 'May it please your Majesty, just tell me what my son's crime is.'

677. His son was taken to the gallows and a rope brought to put his neck in. When he was stripped the officer saw an armlet on his right shoulder. Immediately they all retreated, placing their hands one upon the other (in homage), leaving the boy beneath the rope with his eyes bound. The Sultan put his head out of the window (and saw) that the boy was standing naked beneath the rope with his eyes bound, and the officer and the troops had all retreated.

678. When the Sultan saw this he chid them saying, 'Haven't you hanged him yet?' They all said to him, 'May it please your Majesty, it is not within our power to hang him.' He told them, 'Bring him upstairs.' When he was brought upstairs (the Sultan) saw the armlet on his shoulder. Immediately he rose and undid the armlet with his own hands. When he examined it he saw that his own signature was on it. He said to Ahmed Halwachi, 'Tell me the truth, whose son is this?' Ahmed Halwachi told him, 'May it please your Majesty, his story was thus.'

679. He said to the boy, 'My son, tell me, whose son are you?' The boy told him, 'I don't know.' He said to him, 'How don't you know? Have you a mother, or a father, or who have you?' He told him, 'I have a mother.' He said to him, 'What is your mother's name?' He told him, 'My mother's name is so-and-so.' He said, 'What is your mother's father's name?' He told him, 'He is so-and-so, the Sheikh of the Arabs.' Immediately the Sultan got up and kissed the boy's forehead. Ahmed Halwachi was very pleased, (for he had) said to himself, 'O my Lord, do something for my son, that they should at least not hang him.'

680. The Sultan said to Ahmed Halwachi, 'This is my son.' Ahmed Halwachi said to him, 'May it please your Majesty, since this is your son, and you have brought this fear upon me and your son, tell me, what was the matter?' The Sultan told him, 'Ahmed, the matter was thus.' Ahmed said to him, 'May it please your Majesty, since that is the case, and you have not (yet) married the girl, summon the mullah, bring him and marry her to your son.' The Sultan said to him, 'Ahmed, I will not go against what you say.'

681. Awî har wê gāvê v rē kira dû malāy, lē mārā kir. kira dāwat, kira kayf. jûlaka wê gāvê çôva, gôta wazîrî, gôtê, 'fā ba, mizgîniê bidama ta, aw kuî dar kaft kuî sultānî, xuşkâ filān wazîrî lē mārā kir, kira dāwat.' wazîr dar kaft, tēta darê, saḥ tkatê qiyāmata, awîş wê gāvê çô dastê sultānî.

Kiçā Hākimî

682. HABÔ, habô hākimak. awî hākimî habô kiçak ô kuîak. hal stā, kiç ô kuîet xô dā nān l bar malāy, darsā bixûnin. aw, malāyaka hal stā, ḥaḣ kiçakê kir. fā bô, dā bēḣita biçûkâ, 'hing harinav malā xô.' pāşî hingî dā darsā nişā kiçakê bidatin, dā fā bîtin, das hāvêta kiçakê, şôlā xirāb tgal bikatin. fā bô, aw çi kir, kiçaka galakā p-nāmûs bô, rōḣakê, hayvakê balā xô l malāy va kir.

683. Bābê wê gôtê, 'tô bô çi nāçia malāy?' gôt, 'az nāçim, az māzin bîm ô az adab tkam.' inā gôtî, 'lāzima tô biçi.' gôtê, 'bāşa, 'abāyakî tô bô min bikiîa az dē çim.' inā hal stā, 'abā bô kiîî. waxtê 'abā bô kiîî inā fā bô, çô malāy. wê rōḣê hal stā, awî malāy çi kir, dars gôta kiçakê. inā biçûk v rē kirinava. inā malāy gôta kiçakê, gôtê, 'wara, rû nê xārê.' inā kiçaka hal stā dā řavitin. malā hāt dā girîtin, inā fā bô, kiçaka, řavî. 'abāê kiçê dastê malāydā mā.

684. Bābî gôta kiçā xô, 'ta çi lē kir, av 'abāya?' gôtê, 'min dā faqîrakî.' nagôtê kô, 'malāy yê birî w dā vê şôlê tgal min katin.' inā ba'dil-hayāmakî malā nawērā dar kavîtin. hākimî jāb bô v rē kir, gôtî, 'tô bô nāhêy, l majlisā rû nêya xārê?' gôtê, 'az nāhēm, nānê hākimî ḥarām bîa. az naşēm bēma lālî hākimî. lāzima biçia ḥaḣê, pāşî am dē hēyna diwānxānā hākimî.' jāb bô v rē kir, gôtî, 'bilā bētin, az dē çima ḥaḣ.'

685. Inā malā hāt, inā hal stā, hākimî malā kira wakîlê xô yê 'ām, l maḥkamê, kô mālê xô, biçûkê xô, 'ayālê xô hamā taslîmî malāy bikat ô hākim ô kuî xôş biçina ḥaḣê. inā kiçakê çô lālî bābê

681. That very moment he sent after the mullah and married her to him. Then the Jew went home and told the vizier, saying, 'Get up, I have good news for you. That boy turned out to be the Sultan's son, they have married such-and-such a vizier's daughter to him and made a celebration.' The vizier came outside, saw that there was a great commotion, then he too went back to the Sultan.

The Prince's daughter

682. ONCE there was a Prince who had a daughter and a son. He rose and set his son and daughter before a mullah to study. He, the mullah, took a fancy to the girl. He used to get up and say to the children, 'You go home.' Then he used to give the girl lessons and (finally) he was going to get up and reach for the girl and do some evil with her. She got up and, being a very chaste girl, what did she do but relieve the mullah of her presence for a day, (and then for) a month.

683. Her father said to her, 'Why don't you go to the mullah?' She said, 'I'm not going. I have grown up and I am ashamed.' So he said, 'You must go.' She said to him, 'Well, you buy me an aba' and I will go.' So he rose and bought her an aba. When he bought her an aba she got up and went to the mullah. That day what did the mullah do but rise and teach the girl. Then he sent the children off. Then the mullah said to the girl, 'Come and sit down.' Then the girl got up to run away. The mullah came to catch her so the girl got up and ran away. The girl's aba stayed in the mullah's hand.

684. The father said to his daughter, 'What have you done with this aba?' She told him, 'I gave it to a poor person.' She did not tell him that the mullah had taken it and was about to do this with her. In the end the mullah did not dare to go out. The Prince sent him a message saying, 'Why don't you come and sit in the assembly?' He told him, 'I am not coming. The Prince's food has become illicit (for the devout). I cannot come to the Prince. You must go on the pilgrimage, then we shall come to the Prince's audience-chamber.' He sent him a message saying, 'Let him come. I shall go on the pilgrimage.'

685. Then the mullah came and the Prince rose and made the mullah his general agent in the court so that he might entrust his home, his children, and all his family to the mullah, and that the Prince and his son might go on the pilgrimage. Then the girl went

xô, gôta bābē xô, gôtē, 'az rîjā tkam, bô min xāniaki batāl bika, az dē p xô çim nāv xāniē xô, rû nēma xārē. az lēra nābim ḥatā tō tēyava l ḥaj.' gôtē, 'bāša.' hal stā, xāniak dā kičā xô, xādimakiš dāē, xidām. gôtē, 'lālî ba.' sūār bôn, çôn bô ḥajē.

686. Inā ba'da hayāmakî malā hal stā dā čita mālā kičakē. pīražinak girt, gôtē, 'ava bô ta čand lîra, az ḥaz kam tō bičîa kičakē, bô min qāni' bikay.' inā rā bô, malā p jāsūsî ô p hēva w wēva hal stā, çô mālā kičakē. waxtē çô sar darajā mālā kičakē inā rā bô, kičakē čāv vē kaft. waxtē čāv vē kaft kičaka rûs bô, sarē xô tšušt. das hāvēta awî, bādîā āvē, girt ô hāvēt bô malāy. inā sarē malāy škast. malā favî, çôva.

687. Ba'dil-hayāmakî inā bābē wē, aw hātinava. hātinava, 'ālam çô istiqbālā wî, barakā wî. gôtē, 'čituva, malā? ḥālē ta w ma'îsatē ta čituva?' gôtē, 'wallāhî, galak bāša, balē am ta'asifē tkēšin, qusûriakā hātîa ma.' gôtē, 'çi qawmîa?' gôtē, 'kičā ta bîa, bîa—ḥāšā—qaḥba.' gāzî kuřē xô kir, ḥākimi, gôtē, 'wara, nōka bičî, ḥā'ḥā' xuškā xô bikužî, jîlkēt wē va day nāv xûnē, bô min bîna.' gôtē, 'bāša.'

688. Kuřaka hal stā, rā bô, sūār bô ô çô mālā kičakē. gôta xuškā xô, gôtē, 'ava čiya?' inā gôtē, 'çi bîa?' gôtē, 'av malāya, ḥāl ô masala avaya, lālî bābē ta ava gôt.' inā kičakē gôt, 'ḥāl ô masalē min avaya dastē malāydā.' inā gôtē, 'zā, bāša. am dē ḥaywānakî va kužîn, jîlkē ta nāv va dam bô bābē ta.' gôtē, 'bāša.'—'atōš bu xô birava.' inā hal stā aw, kuřē wî, kuřē ḥākimi, rā bô, jîlkēt xuškā xô birin, birina barî bābē xô, gôtē, 'ava min xuškā xô kušt.' kayfā malāyş hāt.

689. Čōnava, kô dē kuřaka p šavē čitin, dā xuškā xô binitava. bîr kir bar qalabāliyē, maxlôqātē hātîna lālî bābē wî, sarā bābē wî bidan. inā, bô rōž, aw birāē wē nahāt, kičaka favî, çô. çô çôlî, bîrsî

to her father and said to him, 'I beg you to empty a house for me and I shall go into my house by myself and settle down. I shall not stay here until you come back from the pilgrimage.' He said to her, 'Very well.' He rose and gave his daughter a house and gave her also a maidservant. He told her, 'Stay with her.' Then they mounted and went on the pilgrimage.

686. After a while the mullah got up to go to the girl's house. He procured an old woman and said to her, 'Here are a few lire for you. I would like you to go to the girl for me and persuade her (to accept me).' Then the mullah got up and went to the girl's house to spy on her and this and that. When he went up the steps of the girl's house she got up and caught sight of him. When she caught sight of him the girl was naked, bathing herself. She reached for the thingummy, the bowl of water, seized it and threw it at the mullah. She broke the mullah's head. The mullah ran off and went home.

687. After a time her father (and the others) came back. They came back and all the people went to meet him and welcome him. He said to him, 'How are things, mullah? How are you and how are you getting on?' He told him, 'By God, all is very well, but we are very sorry, one sinful thing has befallen us.' He said to him, 'What has happened?' He told him, 'Your daughter has become . . ., has become—Heaven forbid!—a whore.' He called his son, the Prince, and said to him, 'Come, go now and kill your sister immediately, dip her clothes in the blood and bring them for me.' He said, 'Very well.'

688. The boy rose, mounted and went to the girl's house. He said to his sister, 'What is this?' So she said to him, 'What has happened?' He told her, 'This mullah, this is the story that he has told your father.' Then the girl said, 'This is what has happened to me at the hands of the mullah.' Then he said to her, 'Well, all right. We shall slaughter a sheep, and I shall dip your clothes into (the blood) for your father.' She said, 'Very well.'—'You run away (and save) yourself.' So he, the Prince's son, got up and took his sister's clothes before his father and told him, 'Here, I have killed my sister.' The mullah, for his part, was delighted.

689. They went back home, the boy intending to go at night in order to bring back his sister. He forgot, on account of the crowd of people who came to his father, to visit his father. The (next) day dawned and her brother did not come, so the girl ran off and went (away). She went into the wilderness and was hungry and thirsty,

bô, tēnî bô, çôya yayr bâžar. vî bâžariş 'aynan hâkimakê dika habô. kuřê wî hâkimî p xô çô bô řavê, nêçirê. inâ l wê darê kiçakaş řûs mâya, çiplaq, çu jilk bardâ nîna.

690. Inâ şayê wî haw kir bô nâv wî gyây. gôtê, 'atô ansî, jînsî? wara, dar kava naxô dê ta kužim.' inâ gâz kirê, gôtî, 'az hûrmatim, az adab tkam dar kavim. tiştakî bihâvêžâ bar min, dê kama bar xô.' inâ habâê xô bô hâvêt, kira bar xô, hâta darê. kuřê hâkimî hâvêta pişt xô, sûtâr kir, bir bô mālâ xô, kir bô xidâmâ xô. awîş kiçâ hâkimî, avaş kuřê hâkimî, yê yayr bâžar.

691. Inâ řâ bôva hayâmakî, řôžak, hayvak, sâlak, barê xô kirê, daykâ wî, kuřê hâkimî, 'av kiça galakâ bâša w yâ miskîna w yâ faqîra.' inâ gôta kuřê xô, 'az hâz tkam az vê kiçê l ta mâra kam.' inâ gôtê, 'kayfâ ta, dâ.' inâ řâ bô, gâzî îmâmî kir, malây kir, av kiça l vî kuřê xô mâra kir. ba'da hayâmakî, sâlak, dô sâl, sê sâl, dô biçûk lê paydâ bôn. inâ řôžakê řâ bô, çô sarbânî, yarîbî kir, yarîbiâ dayk ô bâbêt xô, wê kiçê.

692. Inâ mērê wê sar kaft, kuřê hâkimî, gôtê, 'ta çiya?' gôta žînâ xô. inâ gôtê, 'mâ az çi bêžima ta? hâl ô masalê minîş avaya w ava hinda sâla az lêraha, tô çu su'alâ l min nâkay, tô çu jwâbâ l min nâkay. ayş har wakô ta kiçâ hâkimîma, filân bâžari.' gôtê, 'bâša, am dê řâ bîn, çîn, sarâ bâbê ta dayn.' inâ gôtî, 'bâša.' inâ řâ bô, çô lâlî bâbê xô, aw kuř, kuřê hâkimî, gôta bâbê xô, 'hâl ô masala avaya.' inâ gôtê, 'bâša.'

693. Gâzî wazîrakî kir, wazîrî gôtê, 'zâ bilâ kuřaka naçîtin, az dê gal kiçakê çim.' 'askar dirist kirbô, aw dirist kir, řâ bôn, dê tgal kiçakê çin. wazîrîş tamâ'î t kiçakêdâ habô. hal stân, hâtin bô řêkê, isrâhatâ xô kir řêkê, şavê çâdirêt xô dâ nân l wê darê kô dê isrâhatâ xô kan. nîvakâ şavê wazîraka çô, dê ta'aruzî kiçakê bîtin.

694. Inâ řâ bô, kiçaka galak adab ô mastôr bô, inâ xô t dast nanâ. inâ gôtê, 'az dê kuřakê ta va kužim,' wazîrî gôtê. inâ gôtê, 'bilâ, va kuža.' inâ kuřakê wê va kuştava. inâ wê şavâ pâştir çôn, qûnâyakâ dî dâ nâ. inâ řâ bôn wê darê jârakâ dî, kuřê diş va kuşt.

and went to another city. This city also had another prince in just the same way. The son of the prince went hunting by himself. Now the girl was left there stark naked, without a stitch of clothing on her.

690. Then his dog barked at the middle of that grass. He said, 'Are you human or a jinnee? Come on out or I'll kill you.' She called to him, saying, 'I am a woman, and I am ashamed to come out. Throw something over me for me to put on.' So he threw her his cloak and she put it on and came out. The prince's son put her behind him, mounted her and took her home and made her his maid. She (was) the daughter of a prince, he the son of a prince, of a different city.

691. So a time passed, a day, a month, a year, and the mother of the prince's son looked at her (and said to herself), 'This girl is very good and quiet and gentle.' So she said to her son, 'I would like to marry this girl to you.' He said to her, 'Just as you like, mother.' She rose and summoned an imam, a mullah, and married this girl to her own son. After a time, a year, two years, three years, she bore two children. Then one day the girl got up, went on to the roof and cried from home-sickness for her mother and father.

692. Then her husband, the prince's son, came up to the roof and said to her, 'What's the matter with you?' (This) he said to his wife. She said to him, 'What shall I say to you? This is my story and I have been here all these years and you never ask me or tell me anything. I too am the daughter of a prince, of such-and-such a city, like yourself.' He told her, 'Very well, we shall rise and go and pay a visit to your father.' Then she said, 'Very well'. So the lad, the prince's son, rose and went to his father and said to him, 'This is the story.' Then he said, 'Very well.'

693. He summoned a vizier and the vizier said to him, 'Well, let the lad not go; I shall go with the girl.' He made troops ready and they got up to go with the girl. The vizier also had designs on the girl. They rose and set out on the road and rested on the road. At night they pitched their tents at the place where they would rest. In the middle of the night the vizier went to assault the girl.

694. The girl was very chaste and modest, so she got up and would not submit to him. Then the vizier said to her, 'I shall slaughter one of your sons.' She said to him, 'So be it, slaughter him.' So he slaughtered one of her sons. Then, the next night, they went and pitched camp at another stage. Again they got up there

šavā pāštir l jēyakē dī dā nā, inā čôn nik bîrakē, aw bîr yā nēzik bô, nik wān, yā āvē.

695. Inā rā bô, wē šavē čô nik kičakē. inā aw kičaka p hîlakē gôtē, 'dē čim, dastnivēžā xô sôm,' hatā čô darva. čô darva w xô hāvêta t bîrêdā. waxtê xô hāvêta t bîrêdā, inā rā bô, wazîraka, hât, saḥ katē kô yā t binē bîrêdā. inā wazîrî gāzî 'askarî kir, gôtî, 'rā bin, dā va gařeyn, bičînava. kičakē, bizāna, řavî. min hingî gôta ḥākimî, kuřê ḥākimî, kô av kiča kičakā pîsa, tuřahāta, balē guyê xô nadā min.'

696. Inā rā bô, wazîraka, čôva, gôta kuřê ḥākimî, gôtē, 'kičaka dar kaft kiča qarača.' inā rā bô, kuřê ḥākimî galak 'ājiz bô. waxtê 'ājiz bô, inā rā bô, gôta bābê xô, 'az dē čim, dû vē kičêřā čim.' inā rā bô, čô, čô, gašta 'urbānakî, sar davê wê bîrê dā nāy, kičaka yā hal kêšāy. gôtē, 'tô čiy?' gôtē, 'az ḥalāqim.' gôtē, 'bāša.'

697. Čô jê wî, jê awê kuřê wê awwil va kuştî, dît sūārak hât yê sôr, haspê wî sôr, jîl ô bargê wî hamô sôr. inā gôtē, 'ayš dē tgal hingô hēm.' ava tbēžina kuřê ḥākimî. gaština qûnāyā dika, *jê wazîrî lê dā nāy. inā dît hât jîhêlakê t̤aza, jîl ô bargê wî hamô sipî, haspê wî sipî. gôtî, 'aži dē hēm gal hingô.' gôtî, 'dā bičîn.'

698. Čôn hatā gaština mālā kičakē, wî ḥākimî, l wî bāžarî. inā čôna mālā wî ḥākimî, gôtē, 'kia mālā ḥākimî?' gôtē, 'avaya.' čôna mālā ḥākimî kô daykā kičakē ô bābê kičakē hardukêt kôra bîn. 'salāmu 'alayk,'—'alaykum as-salām, hing p xêr hâtin, sar čāvā,' dîwānxāna w čā w qalabāliy ô watuv. bāša.

699. Inā kuřê ḥākimî gôta ḥalāqî, gôtē, 'tô ču čîrôkā nizānî?' inā gôtē, 'balē, az čîrôkā tzānim.' wazîrakîš yê tgaldā, tgal kuřê ḥākimîdā, ḥalāqî das hāvêta čîrôkā xô, čîrôkā xô gôt. inā daykā kičakē hāta bar panjarê, guyê xô dā čîrôkê, kô av čîrôka yā p vē mālê tēta gôtin kô, 'ḥākimak habô, wî ḥākimî kičak ô kuřak habôn

and he slaughtered the other son. The next night they pitched camp in another place, they went near a well, and the well of water was near to them.

695. Then he got up that night and went to the girl. So the girl said, as a trick, 'I shall go to perform my ritual ablutions,' so as to go outside. She went outside and threw herself into the well. When she threw herself into the well the vizier got up and came and saw that she was at the bottom of the well. Then the vizier called the troops and said, 'Get up, so that we may turn round and go back. The girl, you must know, has run off. I told the prince, (or rather) his son, that this girl was foul and worthless, but they paid no heed to me.'

696. Then the vizier got up and went back and said to the prince's son, 'The girl turned out to be a gipsy's daughter.' Then the prince's son was very angry. When he got angry he got up and said to his father, 'I am going after this girl.' So he got up and went and went and came to some bedouin, camped at the head of the well, who had pulled the girl out. He said to her, 'What are you?' She told him, 'I am a barber.' He said, 'Very well.'

697. He went to that place where her first son had been slaughtered and saw a red horseman coming, his horse red and all his clothes red. He told him, 'I too shall come with you.' This they said to the prince's son. They reached the other stage, the place where the vizier had camped. Then they saw a fresh young man coming, his clothes all white and his horse white. He said, 'I too shall come with you.' He said, 'Let us go.'

698. They went on until they reached the girl's home, of that Prince in that city. Then they went to the home of that Prince and said, 'Which is the Prince's home?' They told them, 'This is it.' They went to the home of the Prince, where both the girl's mother and father had gone blind. 'Peace be upon you.'—'And upon you peace. You are welcome, upon (our) eyes.'—Audience-chamber and tea and a crowd and that sort of thing. Right.

699. Then the Prince's son said to the 'barber', 'Don't you know any stories?' She replied, 'Yes, I know some stories.' A vizier was with him too, with the prince's son, and the 'barber' began her story and told it. Then the girl's mother came to the window and listened to the story, (and heard) that this story was told (of what had happened) in this house, that, 'Once there was a Prince who had a daughter and a son and he set his son and daughter before

ô kič ô kuřēt xô dā nāna bar malāy ô malāy hal stā, dastē pīsīē tgal habô kô pīsīē tgal bikatin, hākīm čô haĵ, 'ô av čirôka gôt.

700. Malāyš yē l wē darē. kuřē hākīmī darkē dā ēxistī kô kas dar nakavīta darē. inā rā bôn, čirôkā xô xalās kir. inā kuřē hākīmī gôtē, 'pā dyāra atô p vē mas'alē tzānī.' inā gôtē, 'arē wallā, az p vē masalē tzānim.' inā gôtē, 'čāwāya? tō rā ba, bô min vē mas'alē bēža kô ava čiya.' gôtē, 'avē masalē, hāl ô masalē ma avaya l awwili hatā āxirī.'

701. Inā gôtē, 'čāwā?' inā gôtē, 'vī wazirī av bēbaxtiā tgal min kirī w vī malāyaš av bēbaxtiā tgal min kirī w az xuškā tama w avaš mērē vē žinēya. av sūārē sōriš kuřē mina ô. av sūārē sipiš kuřē mina. vējā kayfā hingōya w yē hanē dāykā mina, yē hanē bābē mina.'

702. Inā čāvēt wān zil bōnava w čē bōnava w inā rā bô, sarē malāy wē gāvē birī, sarē wazīrakayš birī. haft šavā, haft rōžā dōl ô ziřnā lē dā w kira kayf ô qalabāliy ô hal stā, kičaka, sūār bô, tgal mērē xô čōva.

a mullah and the mullah got up and intended to do her some mischief, and the Prince went on the pilgrimage'—and this story she told.

700. The mullah was there too. The Prince's son had shut the door so that nobody could get out. Then she finished her story and the Prince's son said to her, 'Evidently you know about this matter.' She told him, 'Yes, indeed, I know about this matter.' So he said to her, 'How is it? Come, tell me how this matter is.' She told him, 'This is our story from beginning to end.'

701. Then he said to her, 'How?' She told him, 'This vizier did these treacherous things to me, and this mullah also did these treacherous things to me, and I am your sister and this is my husband. This red horseman is my son and this white horseman is also my son. Now it is as you please, and that is my mother yonder and that is my father.'

702. Then their eyes became wide¹ again and were healed, and he got up and there and then he cut off the head of the mullah and the head of the vizier also. For seven nights and seven days they played the drum and shawm and made a great celebration, and then the girl rose and mounted and went back with her husband.



VII

AMADIYE AND *BARWĀRĪ-ŽŌR*

AMADIYE [Kd. *Amēdiē*] is the centre of the largest Kurdish district in the province of Mosul, and was for centuries the capital of the Badinan principality. Its present sub-districts are *Barwārī-žŏr* (or *-bālā*) to the north, and *Nērwa w Rēkān* to the north-east. In midsummer the town is practically deserted, the people having moved down *en masse* to Sulav, as described in Am. 721-2, both for their own comfort and also to cater for the influx of visitors from as far away as Baghdad.

The author of all the Am. texts was a young man of barely 20 years of age, *Qādir Sa'dullāy*. *Qādō*, as he was called, was about to record the first texts when the recording machine ceased to function. Am. 703-12 were, therefore, taken down from dictation. Later, when the recorder had recovered, the same texts were recorded, and are given here for comparison as Am. 703A-712A. In the description of Amadiye *Qādō* seems to have been modelling himself on some broadcasting commentator, with strange results.

The Bar. texts were recorded extempore in the village of *Bētkār*. This is the first village on the left bank of the Greater Zab, though 2,000 feet above it, after the river enters Iraq from Turkey. Technically it may be within the sub-district of *Nērwa*, but the people claimed to be *Barwārīs* who had moved across the Zab at some time.

The village was a seemingly poor one and, our arrival being unexpected, the hospitality, although freely offered, was of the barest. The task of persuading someone to record a story in mid-morning was not made easier by a Nestorian Christian muleteer with the party (one of the villagers resettled in the north of *Barwārī-žŏr* after their taking refuge in Iraq during the First World War). He set about improving the shining hour by commenting in a loud voice on the general filth, poverty, meanness, and untrustworthiness, of Kurds, the while partaking of their hospitality.

Nevertheless two Kurds, both middle-aged men, were persuaded to help. The first, *Sa'dī*, soon came to the end of his account of the establishment of the village. *Xāfūr*, however, the second speaker, was prepared to go on for hours once he had started. I have had to curtail his story at a convenient point before the end of the reel, as this is rather indistinctly recorded.

Diraw

703. NAQLAKÊ hākīmakī sê kuř habôn. rōžakê kuřêť wī fā bôn, çôna āšī. karê wā barza bô. aw fā bôn, l karê xô gařyān. awā karê xô diřava l bin qēlićkakā kazānē. awā gôfi, 'av k̄ara k̄er ma nāhêt, am dē bayn, firōšin.' fā bôn, karê xô firôť, dā p sē řivangā, êkā bē lūli, êkā bē qontāx, êkā škastī. rōžakā di fā bôn, gôfi, 'am dē čina nēčirē.' sē paz kuřtin, êkā bē gôšť, êkā bē kavił, êkā miri. fā bôn, çonav māl, t sē quzānkādā dā nāna kućki, êkā bē řax, êkā bē darpôšk, êkā kun. haćika yā bē řax bô, āv tēdā namā, haćika yā bē darpôš bô, gôšť žē fā bô, haćika yā kun bô, tišťak tēdā namā.

* * *

703A. Naqlakê hākīmakī sê kuř habôn, hākīmī ži karak habô. rōžakê hākīm, kuřêť wī, māna birsī, fā bôn dā čina āšī, karê xô bir ô çôn. waxtē çoyina āšī, havrānē xô hēlā, karê wā barza bô. hingī fā bôn, l karê xô gařyān, karê xô nadiť. pišťi hingī fā bôn, 'ard va kôlā, karê xô diřava l bin qēlićkakā kazānēva. awā gôfi, 'av k̄ara l k̄er ma nāhêt, am dē avī karī bayn, firōšin.' aw fā bôn, karê xô bira sīkē, firôť, dā p sē řivangā, êkā bē lūli, êkā bē qontāx, êkā škastī. rōžakē fā bôn, gôfi, 'am dē čina pazā l čyāy.' fā bôn, çôna čyāy, pazā, sē paz kuřtin, êkē bē kavił, êkē bē gôšť, êkē bē hasťi. pišťi hingī fā bôn, hāřina māl, gôfi, 'am dē fā bin, bô xô řivē lē nin.' fā bôn, sē quzānk inān, êkā kun, êkā bē darpôš, êkā bē řax. haćika yā bē řax bô, āv tēdā čô xārē, haćika yā kun bô, gôšť tēdā čô xārē, haćika yā bē qapāx bô, tišťak tēdā namā. xalās.

A lie

703. ONCE a Prince had three sons. One day his sons got up and went to the mill. Their donkey got lost. They got up and went about looking for their donkey. They found their donkey under half the shell of a terebinth nut. They said, 'This donkey is no good to us. We'll take it and sell it.' They got up and sold their donkey and gave (the proceeds) for three guns, one without a barrel, one without a butt, and one broken. The next day they got up and said, 'We'll go hunting.' They killed three sheep, one without any meat, one without any skin, and one dead. They got up, went back home and put them on the fire-place in three cauldrons, one without sides, one without a lid, and one holed. As for the one without sides, the water would not stay in it, as for the one without a lid, the meat came up out of it, and as for the one which was holed, nothing stayed in it.

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703A. Once a Prince had three sons and he also had a donkey. One day the Prince, (or rather) his sons, were hungry, so they got up to go to the mill, took their donkey and went. When they had gone to the mill, and left their load of grain for milling, their donkey got lost. Then they got up and went about looking for their donkey, but did not see it. Then they got up and dug up the earth and found their donkey under half the shell of a terebinth nut. They said, 'This donkey is no good to us. We shall take this donkey and sell it.' They got up, took their donkey to the market, sold it, and gave (the proceeds) for three guns, one without a barrel, one without a butt, and one broken. One day they got up and said, 'We shall go after sheep in the mountains.' They got up and went to the mountains after sheep and killed three sheep, one without any skin, one without any meat, and one without any bones. Then they got up and came home, saying, 'We shall go and cook supper for ourselves.' They got up and brought three cauldrons, one holed, one without a lid, and one without sides. As for the one without sides, the water went down in it, as for the one which was holed, the meat went down in it, and as for the one without a cover, nothing stayed in it. Finished.

Bālil ô Hārônāfašid

704. Rôžakê hārônāfašidî birāyak habô, nāvē wî bālil bô. hārônāfašid naqlakê faqir bô, fā bô, pāra dayn kirin ž jûakî. rôžakê tîjārêt baydā fā bôn, kārê xô kir dā čina tîjāratê l başrā. bālil fā bô, gôtê, 'aži dē gal hinga hēm.' čô nik najārî, gôtê, 'bô min şaş şindôqā čē ka.' bālil čô, kētik girtin, kirina t şindôqādā. čôn p fēva.

705. Qônāyakê čôn, dā nā 'ardakî, sar āvē, dā bēhnā xô bidan. aw qabilakā 'arabā l wērê bô, šexê 'arabā ma'zôm kirin nik xô bô tēştê. waxtê fā bôn, čôn, bālilî kētikak kira t barikā xodā. waxtê rû niştina xārê, zād inā, sê mirôv fā wastyān, har êkê ž wān hażak dastê xô girt ž bar mişkā. hingî l wê dirkê mişk t mişa bôn, čôna nāv nivinkēt bičûkā ô mazinā.

706. Waxtê rû niştina xārê, aw mirôv, mişk dar kaftin dā bēhna sar zādî. bālilî gôtê, 'hing rû nina xārê, az dē vā mişkā dar ēxim.' aw fā bô, kētikak inā darva ô hāvēta nāv mişkā. mişk hamî řavîn, naweryān bēhna darva ž bar kētikê. xalkê wî gundi gôtê, 'tô dē vî haywānî firôşî?' bālilî gôtê, 'arê.' awā gôtê, 'p çandê?' bālilî gôtê, 'dē êkê va kużim, tiżî kavilkê wê zērêt zar.' awā gôtê, 'bilā.' aw fā bô, kētikêt xô hamî l wê dirkê firôtin. aw tîjārêt di hamî žē ta'ajjib-girtî bôn.

707. Piştî hingî fā bôn, čôna başrā. tîjārêt di mālê xô firôt. bālil sê tanûrvān girtin, nān bô paht, awî nān hamî hāvēta āvē bô māsîā. haşt nah rôžakā piştî hingî tîjārā jāb dāē, gôtî, 'piştî sê rôžêt di am dē činava.' bālilî gāzî kira māsîā, gôtê, 'ava çand rôža azē nānî dama hinga, hing žî harin, davē xô bô min l binē baħrê bidan, aw tiştêt binidā bô min binin.'

708. Jamî'î māsîā fā bôn, čôn t binē baħrêdā, aw tişt inān. hamî zēr bôn, lu'lu' bôn ô marjān bôn. piştî hingî bālilî zibil kirî, havîr kir, aw lu'lu' ô marjān ô zēr hamî wakî tōfikā lē kirin, tiżî t nāvda

Bahlul and Harun al-Rashid.

704. ONCE upon a time Harun al-Rashid had a brother whose name was Bahlul. Harun al-Rashid was once poor, so he got up and borrowed money from a Jew. One day the merchants of Baghdad got up and made themselves ready to go and trade in Basra. Bahlul got up and said to them, 'I shall come with you too.' He went to a carpenter and said to him, 'Make six boxes for me.' Bahlul went and caught some cats and put them into the boxes. Then they went on the road.

705. They went one stage and camped at a place, by some water, to rest themselves. There was a tribe of Arabs there and the Sheikh of those Arabs invited them to a meal with him. When they got up and went, Bahlul put a cat into his pocket. When they sat down, and food was brought, three men were standing, each of them holding a bushy branch in his hand, on account of the mice. Mice were so abundant there that they got into the bedding of children and adults.

706. When those men sat down the mice came out to get at the food. Bahlul said to them, 'You sit down, I'll get rid of these mice.' He got up, brought out a cat and threw it among the mice. The mice all fled and dared not come out on account of the cat. The people of that village said to him, 'Will you sell this animal?' Bahlul said, 'Yes.' They said, 'For how much?' Bahlul told them, 'I shall slaughter one—(for) its skin full of yellow gold.' They said, 'So be it.' He got up and sold all his cats there. The other merchants were all amazed at him.

707. After that they got up and went to Basra. The other merchants sold their goods. Bahlul got three bakers to bake bread for him and he threw all the bread into the water for the fishes. Eight or nine days later the merchants informed him, saying, 'After another three days we shall return.' Bahlul summoned the fishes and said to them, 'It is some days now that I have given you bread. Now you go, and put your mouths to the bottom of the sea for me, and bring me those things which are at the bottom.'

708. All the fishes got up and went to the bottom of the sea and brought those things. They were all gold and pearls and coral. After that Bahlul bought some dung, made a dough of it and made all the pearls and coral and gold like balls of fuel with it, filling them with gold and rubies. After that they got up and made their

zêf ô yâqût kirin. piştî hingî fâ bôn, kârê xê kir dâ bêhnav baydâ. bâlîl fâ bô, aw hamî zibil kira t şindôqadâ ô bār kirin.

709. Hâtin p rēva, sarê girakî fû niştina xārê. bāvak ô bārān hâtin, dinyā galak şār bô. bālîlî hindak aw zibil bu xê kira āgir. awā tîjārā dîf, bālîlî āgirê hay. aw çona nik, gôtê, 'hindakā ž vā bida ma, am žî dâ bu xê bikayna āgir.' bālîlî gôtê, 'haka dē bô min sanadakê çē kan, az çi tdama hinga l vēra, hing dē l baydâ awî danav min.' awā gôtê, 'bilā.' aw fâ bôn, şindôqet tōtîkēt zibilî birin, çi zêf ô lu'lu' ô marjān t nāvda nabôn.

710. Waxtê hâtinav baydâ har kasak çov mālā xê. piştî hingî sê çār rōzakê bālîlî gāzî kira wā mirôvā, gôtê, 'daynê mi bidanava.' aw fâ bôn, çôn, zibil bô inā. bālîlî barê xê dāē, çi tişt nāvda nabôn. bālîlî gôtê, 'mā muqāwilā min ô hinga aw nîna, tiştê min dāyav hinga sarê girî hing wî bidanav min?' bālîl fâ bô, şindôqak ž wān inā, va kir, tōtîkak žē škānd. awā tîjārā barê xê dāē, hamî lu'lu' bôn ô zêf bôn.

711. Aw fâ bôn, wā kira girî, gôtê, 'ava ma çi kir? am dē ž kî dirkê avî mālî daynavê?' bālîlî gôtê, 'hing vî mālî nadanava balē sanadakê bô birāē min, hārōnaşaşidî, çē kan, aw bibîta xalîfa l baydâ.' awā gôtê, 'bāša.' aw fâ bôn, sanadak çē kir, 'sar xalkê baydâ hamîē, hārōnaşaşid bibîta xalîfa.'

712. Piştî hingî jû hāta daynê xê. awî tvyā sittî zibaydāyê bu xê bibat badalā daynê xê. hārōnaşaşid fâ bô, kira girî, gôtî, 'çawā jû zinā min bibat, az bisilmān bim?' bālîl fâ bô, daynê wî jû dāē. hārōnaşaşid bô xalîfa l baydâ.

av çērōka qādir şa'dullāy yā gôtî.

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704A. Rōzakê hārōnaşaşid l baydâ xalîfa bô, mirôv galak haž žē [hažē] tkir. rōzakê hārōnaşaşidî birāvak habô, nāvê wî bālîl bô. hārōnaşaşid faqîr bô. rōzakê ž wā rōzā bāştîjārēt wē dirkê fâ bôn, kārê xê kir dâ çina tîjārātê l başrā. bālîl fâ bô, çō nik najārakî, gôtê, 'bô min şaş şindôqā çē ka.' şaş şindôq bô bālîlî çē kirin. bālîl fâ bô,

preparations to return to Baghdad. Bahlul got up, put all the dung into the boxes and loaded it up.

709. They came on the way and sat down on top of a hillock. A wind and rain came up and it became very cold. Bahlul made a little of that dung into a fire for himself. The merchants saw that Bahlul had a fire. They went to him and said to him, 'Give us some of them so that we too can make a fire for ourselves.' Bahlul replied, 'If you will make me a covenant that what I give you here you will repay me in Baghdad.' They said to him, 'So be it.' They got up and took the boxes of balls of dung in which there was no gold or pearls or coral.

710. When they came back to Baghdad everybody went back to his own home. Three or four days later Bahlul summoned those men and said to them, 'Repay the debt you owe me.' They got up, went and brought dung. Bahlul examined it (and found) there was nothing in it. Bahlul said to them, 'Is it not our agreement that you will repay to me the thing which I gave you on the hillock?' Bahlul got up, brought one of the boxes, opened it and broke one of the balls of dung in it. The merchants examined it (and saw that) it was all pearls and gold.

711. They got up lamenting and saying, 'What have we done? Whence shall we repay him?' Bahlul said to them, 'Don't repay this wealth, but make a covenant for my brother, Harun al-Rashid, that he should become Caliph in Baghdad.' They said, 'Very well.' They got up and made a covenant that, 'Harun al-Rashid shall be Caliph over all the people of Baghdad.'

712. After that the Jew came (to recover) the debt owed to him. He wanted to take the Lady Zubeida for himself as repayment of the debt. Harun al-Rashid got up and complained, saying, 'How shall a Jew take my wife, when I am a Muslim?' Bahlul got up and repayed his debt to the Jew. Harun al-Rashid became Caliph in Baghdad.

Qadir Saadullah told this story.

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704A. Once upon a time Harun al-Rashid was Caliph in Baghdad and people loved him greatly. He had a brother whose name was Bahlul. Harun al-Rashid was poor (and had borrowed some money from a Jew). One of those days the leading merchants of that place got up and made themselves ready to go and trade in Basra. Bahlul got up, went to a carpenter and said to him, 'Make six boxes for

čo, bô wā dirkā kaff, hindak kētik girt, aw kirina t wā şindôqādā, gal xô bir, awî ži lgal xô bār kir. čo nik tîjārā, tîjārā gôtē, 'bārē ta čiya?' gôtē, 'mā-nga šôla? bārē mina, bārē min kētikin.'

705A. Rā bôn, hēdî hēdî çôn, dā nā sarē girakî. sarē wî girî, wē dirkē qabilakā 'arabā lē habô. awā 'arabā gôtē, 'warina nik ma avrôka bô tēštē, hing ma'zômin nik ma.' waxtē rā bôn, çôna nik wān, nik šēxē 'arabā, bô tēštē hinda mirôv t rā wastyâyina, har êkē hažak dastîdā bô.

706A. Piştî hingî zād inā, dā nā, mişk dar kaftin dā hēna sar zādî. bālilî gôtē, 'kā hing xô va dan, az dē vā mişkā ž vē dirkā dar ěxim.' waxtē bālilî wa gôtî hamî rā bôn, xô va dān. bālilî kēfikak ž barikā xô inā darva, aw kētik bar dā wē dirkē, hamî mişk řavîn. aw šēxē 'arabā gôtē, 'tô wî řaywānî nāfirôşî?' gôtē, 'balē, az dē vî řaywānî firôşim. az dē vî řaywānî va kužim, dē bô min tižî jildē wē zēř kan.' awî gôtē, 'bilā.' piştî hingî rā bô, bālilî aw kētik va kuşt, kavilē wē inā darva, šēxē 'arabā rā bô, bô tižî zēř kir. galakēt di ži gal wî rā bôn, aw kavil tižî zēř kir, har êkē kēfikak dāē. piştî hingî rā bôn, bār xānā xô bār kir, *çônāv bô başrā.

707A. Ĥačika tîjār bôn, aw rā bôn, mālē xô firôt ô tišt badal kirin. bālil rā bô, čo nik hinda xabāzā, nik hindak řanîrvānā, nān kirî. harô sipēda yā zû dā rā bît, awî nānî hāvēžita bařrē bô māsîā. piştî hingî p hašt nah řôžakā awā bāştîjārā jāb dā bālilî, gôtē, 'xô řāzir ka, piştî sē řôžē⁺ dî am dē činava.' waxtē wa gôtîē bālil rā bô, gāzi čand wā māsîā t bařrēdā kirin, gôtē, 'ava čand řôža azē nānî dama hinga, mi ži tištak ž hinga tvētin, aw tištēt binē bařrēdā. hing bô min davē xô l wî bidan ô bô min binin.'

708A. Ĥačika aw tišt bôn hamî zēř ô *yāqût ô diř ô lu'lu' bôn. aw hamî māsî rā bôn, çôna t binē bařrēdā, awā davē xô lē dā, bô wî inān. piştî hingî bālil rā bô, hindak zibil kirî, hamî wakî tōfikā lē kirin, hindak tižî zēř kirin, tižî dô şindôqā ži xālî kirin. piştî hingî aw tîjār hamî rā bôn kô bārēt xô bār kirin, hamî jārakā dî hāřinava.

me.' He made six boxes for Bahlul. Bahlul got up and went and went about those places and caught some cats. He put them into the boxes, took them with him and loaded them up. He went to the merchants and they said to him, 'What is your load?' He said to them, 'Why, is that your affair? It's my load, and my load is cats.'

705A. They got up and went slowly and camped on a hillock. There was a tribe of Arabs in that place, at the top of the hillock. Those Arabs said to them, 'Come to us today for breakfast. You are invited (to come) to us.' When they got up and went to them, to the Sheikh of the Arabs, for breakfast there were some men standing, each holding a bushy branch in his hand.

706A. Then food was brought and set down and the mice came out to get at the food. Bahlul said to them, 'If you'll just step back I'll get rid of these mice from here.' When Bahlul said this they all got up and retired. Bahlul took a cat out of his pocket and let it loose there and all the mice fled. The Sheikh of the Arabs said to him, 'Won't you sell this animal?' He replied, 'Yes, I'll sell this animal. I shall slaughter it and you will fill its skin with gold for me.' He said, 'So be it.' Then he, Bahlul, got up and slaughtered the cat and skinned it and the Sheikh of the Arabs got up and filled it with gold for him. Many others too rose with him and filled the skin with gold and he gave each one a cat. After that they got up, loaded up their baggage, and went on to Basra.

707A. As for the merchants, they got up and sold their goods and bought things in exchange. Bahlul got up, went to a few bakers and bought bread. Every day at early dawn he would get up and throw the bread into the sea for the fishes. Eight or nine days later the merchants informed Bahlul, saying, 'Get yourself ready. In another three days we shall go back.' When they told him this Bahlul got up, summoned as many fishes as were in the sea and said to them, 'It is some days now that I have given you bread. Now I want something from you, the things which are at the bottom of the sea. Put your mouths to them for me and bring them for me.'

708A. As for the things, they were all gold and rubies and pearls. All the fish got up, went to the bottom of the sea, put their mouths to them and brought them for him. Then Bahlul got up, bought some dung, made it all like balls of fuel, filled *some* of them with gold (and jewels) and filled two boxes with empty ones. After that the merchants all got up to load up their loads and came back once again.

709A. Hāfina sarē girakī, bāyak ô bārānak hāfin, aw hamī qaramtīn sarmādā. hačika bālil bô, tiži nik wī zibil bô. aw fā bô, wī bô xô āgirak hal kir, wī qahwak čē kir, qahwā xô va xār, awī āgirē xô kir, har wī garm bô, yē^t dī hamī qaramtīn sarmādā. aw bāštījār hāfina wē dirkē, gôtē, 'hindakā ž vā bida ma žī, am qaramtīn sarmādā.' gôtē, 'bāš, az dē dama hinga, balē warin, bô min sanadakē čē kan.' aw fā bôn, sanadak bô čē kir. gôtē, 'az vē dirka či tdamav hinga, hing žī l wē dirkē dē wī danav min.' awā gôtē, 'bilā.' bālil fā bô, šindôqak dāvē yā xālī, ammā hindak zibil bô tēdā.

710A. Waxtē hāfinav baydā har kasak čô mālā xô. pišti hingī sē čār rōžakā bālilī jābā wā v fē kir, hamī hāfin, gôtē, 'aw mālē min dāv hinga, hing wī mālī bidanav min.' awā gôtē, 'sar sarē xô.' aw fā bôn, čôn, zibil bô inā. bālilī gôtē, 'ž xô na min zibil dāyav hinga, minē dāyav hinga tōfik hamī nīvakā wā zēf ô yāqūt, dir ô lu'lu' bôn.' awā gôtē, 'wa nīna.' aw fā bô, čô, šindôqak inā, šindôqak ž wā va kir, aw hindak tōfik ž wā škāndin, barē xô dāē, hamī dir ô yāqūt ô lu'lu' bôn.

711A. Aw fā bôn, wā kira girī ô gôtē, 'am dē ž kīrē vī mālī daynav ta?' bālilī gôtē, 'az nizānim. av mālā mi ž hinga tvētīn.' pišti hingī har kasak fā bô, čô mālā xô. bālil žī rû ništa xārē l māl. hamī škāt gôtī, 'bālil mirôvakē dīna.' pišti hingī p čand rōžakā bālilī jābā wā v fē kirava, hāfin, gôtē, 'hā hā nôka min mālē xô l hinga tvētīn.' gôtē, 'wallā, am našēyn vī mālī daynav ta. tō či l ma tkay wa l ma bika.' gôtē, 'mā baynā xôdā hing fā bin, sanadakē bô min čē kan, t mā baynā xôdā ô birē min hārônafašid, bibita xalifa l baydā.' aw fā bôn, gāzi čand xalkē baydā kir, hamī p xiřakē hāfina wē dirkē. awā sanadak čē kir bô bālilī, birē wī hārônafašid bô xalifa l baydā.

712A. Pišti hingī hačika jī bô, hātav daynē xô nik hārônafašidī. hārônafašid mirôvakē faqīr bô, či māl nabô bidatē. awī jī tvyā žinā hārônafašidī, sittī zibaydāyē, bô xô badal bibatin. pišti hingī bālil fā bô, mālē wī jī dāvē, žinā hārônafašidī žī har bô wī mā. xalās.

709A. They came to the top of a hillock, a wind and a rain came up, and they all froze with cold. As for Bahlul, he had plenty of dung with him. He got up, kindled a fire for himself, made coffee, drank his coffee, made up his fire and only he was warm while all the others froze with cold. The leading merchants came to that place and said to him, 'Give us some of those too, we are frozen with cold.' He told them, 'Very well, I'll give you some. But come, make me a covenant.' They got up and made him a covenant. He said to them, 'What I give you here, you will give me back there.' They said, 'So be it.' Bahlul got up and gave them a box, empty but for a little dung in it.

710A. When they came back to Baghdad each person went to his own home. Three or four days later Bahlul sent word to them, they all came and he said to them, 'Give me back the goods which I gave to you.' They said to him, 'On our heads (be it).' They got up and went and brought him dung. Bahlul said to them, 'But I didn't give you just dung, I gave you balls of fuel all full of gold and rubies and pearls.' They said, 'It is not so.' He got up and went and brought a box, opened one of the boxes and broke some of the balls of fuel. They examined them (and saw that) they were all pearls and rubies.

711A. They got up and began to wail, saying, 'Whence shall we (get this wealth to) repay you?' Bahlul told them, 'I don't know. I want this wealth from you.' Then each person got up and went home. Bahlul sat at home. They all complained, saying, 'Bahlul is a madman.' A few days later Bahlul sent word to them, they came and he told them, 'I want my property from you now, immediately.' They said, 'By God, we cannot give you this wealth. Do what you will with us.' He told them, 'Get up and make a covenant for me, between yourselves and my brother Harun al-Rashid, that he should become Caliph in Baghdad.' They got up and summoned the people of Baghdad, who all gathered together there. They made a covenant for Bahlul and his brother Harun al-Rashid became Caliph in Baghdad.

712A. Afterwards, as for the Jew, he came back to Harun al-Rashid (to recover) the debt owed to him. Harun al-Rashid was a poor man and had no property to give him. The Jew wanted to take Harun al-Rashid's wife, the Lady Zubeida, for himself instead. Then Bahlul got up and gave the Jew back his property and Harun al-Rashid's wife was left for him. Finished.

Am çöyna çyāy

713. Rôžakê am šaş haft biçûkak fâ bôyn ž māl, am çöyn, ma kārê xô kir, ma zādê xô bir, am fâ bôyn, çöyna çyāy dā çin, bô xô kawā girin ô çina nêçirê. am l wê dirkê māyna 'āsê. bafr galak habô, am māyn t bafrērā, am hamī qaramtīn. am—waxtê am hamī qaramtīn êk ž ma fâ bô, hēdī hēdī çö, 'ardakī škaftak dīf. haçika škaft bô yā garm bô.

714. Am fâ bôyn, ma bu xô āgir t wê dirkêva hal kir, am fû niština xārê l wê dirkê galak, hatā ma bu xô çāyak çê kirī, ma zādê xô xār. pišti hingī piçak dinyā va bô, hēdī hēdī am fâ bôyn, hātīn p rēva, am kaftina bafrê. ma galak haywānēt kīvī p rēva dītin, šibatī gurg ô fivī ô wā tištā, am galak žê tirsyāyn.

715. Pišti hingī am hātina māl, am hamī—hamī kasak ž ma çö mālā xô, fû ništa xārê. rôžā pāštīr am hamī pēkva fâ bôyn, çöyna maktabê, am l maktabê fû niština xārê, ma bu xô baḥsê hindê kir. ma'limak hāt, sar madā hāta xārê, fâ bô, gôta ma, 'aw hing baḥsê çi tkan?' ma gôtê, 'amê bu xô baḥsê duhī tkayn, waxtê am çöyna nêçirê.'

716. 'Am māyna 'āsê, rôžā inī am māyn l wê dirkê hatā evārī, am hamī galak tirsyāyn. ma galak haywānēt kīvī dītin, šibatī gurg ô fivī ô hirç ô wā tištā. inā pišti hingī am hamī hātina māl, am qaramtīn sarmādā, ma bu xô sôpa hal kirin, ma xô l bar dirêž kir. am fâ bôyn, rôžā pāštīr, am çöyna maktabê. ma wājib galak habôn, ma wājibê xô hamī ḥal *nakirin.'

717. Ma'limī gôta ma, 'bô çi hinga wājibê xô ḥal nakirīa?' ma gôtê, 'wallā, am çöbôyna çyāy, nêçirê, duhī, balê am hamī galak qaramtīn ô galak awê dī bôyn. pišti hingī amêt hātina māl, ma bô xô sôpā hal kirī, āgirê hal kirī, amêt fû niština xārê hatā ma piçakê garm bī, hēdī hēdī amêt fâ bôyn, wājib ma yā ḥal kirī, balê hamī ma na ḥal kirīa. vê jara kayfā taya, kânê dē tō çi l ma kay am t ḥazirin.'

Āmēdiē

718. Ava nôka amêt bô-nga tāxivīn āmēdiē, l bin gihişkakê l maydānê, l 'ardakê fāst. az dā bô-nga bēžim, haçika āmēdiēya, galak qazāvakā kavna ô yā awê dia, ô haçika āmēdiēya, galak

We went to the mountains

713. ONE day we six or seven children got up from home, made ourselves ready, took our food, we got up and went to the mountains to go and catch partridges and go after game. We got into difficulties there. There was a lot of snow and we were stranded in the snow and we were all frozen. We—when we were all freezing, one of us got up and went slowly until he saw a cave somewhere. As for the cave, it was warm.

714. We got up, we made a fire for ourselves there and we sat there a long time until we had made ourselves some tea and eaten our food. After that the weather lifted a little and we got up slowly, came onto the road and out into the snow. On the way we saw many wild animals, such as wolves and foxes and those things, and we were very afraid of them.

715. After that we came home and we all—each one of us went to his own home and sat down. The next day we all got up together and went to school and sat down in school and talked about it among ourselves. The teacher came, came down on us, got up and said to us, 'What's that you're talking about?' We told him, 'We're talking about yesterday among ourselves, when we went hunting.'

716. 'We got into difficulties—on Friday we stayed there until evening and we were all very afraid. We saw many wild animals, such as wolves and foxes and bears and those things. Then, after that, we all came home and we were frozen with cold, and we stoked up the stove for ourselves and stretched out in front of it. We got up the next day and went to school. We had a lot of homework and we haven't done all our homework.'

717. The teacher said to us, 'Why haven't you done your homework?' We told him, 'Really, we had gone to the mountains to hunt yesterday, but we were all very cold and very thingummy. Afterwards we came home, we stoked up the stove for ourselves, stoked up the fire and sat there until we got a bit warmer, slowly we got up and did our homework, but we haven't done all of it. Now it's as you please. We are ready for whatever you will do to us.'

Amadiye

718. HERE we are now, speaking for you in Amadiye, under a hawthorn tree in the open, in a flat place. I should tell you that, as for Amadiye, it is a very ancient district and thingummy, and as

bînāyafēt kavnet lē, dō qışla yēt lē, har dō t hariffīna, ekā lē yā nūa. amēdiē yā l sarē girakī, yā hisār-kirīa. dōmandōrēt wē šihrin, hamī šihrin, t bilindin, bažnā dō kilômētrā t bilindin, kas našetin şilāl kavitin ž yayrī yēt lē hayn sē dargah.

719. Tbēna dargahakī dargahē zēbārē, tbēna ekī—tbēna dargahē di ži dargahē zēbārē. tmīnita wē dirkē dargahak, tbēna wī dargahī dargahē mūsilē. hačika aw dargahē mūsilēya, waxtē hingī xalkē amēdiē tmāna birsī aw xalkē wē trā-bōn, čōna karwānā, waxtē čōna karwānā t wī dargahīrā čōn. balē hačika nōkaya, pičakā čē bi, jādēt lē, nīvakā wē hanē jādana. sikēt lē, mālēt lē, balē—amēdiē jāmīhakā lē, jāmī'akā lē w minārakā lē galakā tazyaya w yā bilinda, či mināra wakī wē ninin.

720. Wa hačika xalkē amēdiēna hamī kurdin. kārē wā na šibafī kārē hamīāna. hamī tkana bar xō bargûskā—bēna jilkēt wā bargûsk. čē tkan ž hirīē, t šinin, t şorin, t kaskin, t anwā' ō aşkālīn. aw thāvēna sarē xō darsōkā, har ek dō darsōkā thāvēta sarē xō, kana bar xō, ō thāvēna pištā xō tištakē dirēž, tbēna wā čif ān harir ān girēmsultān. hačika amēdina, galakin. lōyafakē xāsē hay, tbēnē lōyafē kurdī. lōyafē ma galak lōyafakē sivika w yē xōša.

721. Hačika amēdiēya, hāvinē galakā garma w pēši lē mišana w kas našetin lē bižitin. ava sē šava azē l amēdiē tnivim, pēšū az xārim. balē hačika sūlāvēya, mantāqakā sayfīa, yā şāra, āvā wē galakā şāra w yā xōša w yā sivika. xalkē wē dirkē hamī tžin t kaprāva. čina čyāy, tištakī tinin—tbēnē čulī—thāvēna sar kaprā, tbīta sībar ō galak xōš tbīn.

722. 'Ardakē hūna, galak āvēt lē w şallālēt lē w ōtēlēt lē. hačika sūlāvēya yā t nīvakā dō čyādā. hačika čyāvaka tbēžinē bišēš, aw *jabal mafīna*. hačika yē dia tbēžinē čyāē bar sarē kērī, aw 'ardē naqlakē har gāv ingiliz thāfīna wē dirkē maşifē. wa hačika amēdiē p xōya 'ardakē jabalīa, hamī bara, dōmandōrēt wē čyāna.

for Amadiye, there are many old buildings in it. There are two barracks in it, both in ruins, and one in it which is new. Amadiye is on the top of a hill and is walled round. All round it there are walls,¹ all walls, high, to a height of two kilometres (!), and nobody can go up (into the town) except for three gates which there are in them.

719. One gate they call the Zébar gate, one they call—they call another one the Zébar gate too. There remains one gate there, and that gate they call the Mosul gate. As for the Mosul gate, formerly when the people of Amadiye were left hungry the people from there would get up and go on caravans, and when they went on caravans they used to go through that gate. But as for now, it's a bit better and there are roads in (the town), there are (motor-)roads in the middle of it. There are markets and houses in it and—yes—there is a mosque in Amadiye and it has a very fine and high minaret. There are no minarets like it.

720. As for the people of Amadiye, they are all Kurds. Their dress is not like the dress of everybody else. They all wear home-spun jackets called 'bergusk'.¹ They make them of wool and they are blue and red and green and all sorts. They wear kerchiefs on their heads, each wearing two kerchiefs,² and round their waists³ they put a long thing, (a cummerbund made of material) called chintz or silk or 'girémsultan'. As for the people of Amadiye, there are many. They have a special language called Kurdish. Our language is a very easy and pleasant language.

721. As for Amadiye, it is very hot in summer and mosquitos are abundant there and nobody can live there. I have been sleeping in Amadiye now [mid-July] for three days and the mosquitos have consumed me. But as for Sulav,¹ it is a summer resort. It is cool, and the water there is very cold and pleasant. The people there all live in bough shelters. They go to the mountains and bring something called 'chuli' [young, leafy branches of oak] and put them on top of the shelters and it makes a shade and they are very pleasant.

722. It is a cool place and there are many streams there and waterfalls and hotels [large tea-shops, providing beds on the roof]. As for Sulav, it is between two mountains. As for one mountain, they call it Bishésh, or (in Arabic) Jebel Matine. As for the other one, they call it 'the mountain in front of Saré Kéri', the place where once the British [R.A.F. families] used always to come for a summer resort. And as for Amadiye itself, it is a mountainous place, all stones and with mountains all round it.

723. *Hačika* čyāyaka tbēžinē bišēš, ān jabal mafīna. *hačika* čyāē dia tbēžinē čyāē gāray. *hačika* yē dia tbēžinē čyāē nik irānēva, *hačika* čyāē diā tbēžinē čyāē lāē sōryēva. ō *hačika* āmēdiēya, galak mantaqakā xōša w yā awē dia ō yā nēzika bō sar hudōdē turkī ō sar hudōdē irānē. ō *hačika* āmēdiēya, qazāyakā galakā mazina ō galakā xōša. *hukmata* lē, *hačika* *hukmata* ži *hukmata*kā *harabīa*.

724. *Hačika* xalkē āmēdiēna dē fā bin, har naqlakē zivistānē dē čina vē dirka, fībārakē hay, galakē mazina, tbēnē zē. čina sar wī zēy, dinamētā l gal xō tban, bičilā, šarīta, thāvēna zēydā, māsīā tkužin. tinina vē dirka, tfirōšin. *hačika* xalkē wā gundā p xōya, gařēt hayn, pičak bičūkin. har šav dē āvē bar danē, māsī dē hēn, dē tiži māsī bin. pišti hingī dē bar dan, l wā gařā māsī dē minin tēdā, hawālī šadā, dō šadā. pišti hingī dē girin, dē inina āmēdiē, dē firōšin.

725. *Hačika* āmēdiēya, dō fībārēt lē hayn. l pištā āmēdiē lāyak, nik lāē zēbārēva, ēkē tbēnē šipna ō ēkē tbēnē fīē šin. *hačika* fīē šina aw t galiakidā tēta xārē, tbēnē galī řašāva, ō *hačika* zēya aw ž nik xābirēva tētin, galakē dirēža ō yē firaha. bō zivistānē har kas našetin žē darbāz bibītin.

Bāpīrē ma

726. Waxtē bāpīrē ma hāfi l wērē hātibō, l sarāngēlē. l sarāngēlē hātibō, qasrā xwa dā nā sarē vē škaffē (wē škaffā hana). āvdal bālōkī, aw ži mazinē—hařā awērē bō, hařā sōārē bō—ō mazināfi l vī gundī ži tkir. jāb dāē, gōt, 'bō či hāfia, dā nāya sar gundē min, aw yadrē l gundē min tkatin ō zararā tgal tkatin ō ta' dāyē lē tkatin?' bēžin jābā wī v rē kir, hāfa vērē.

727. Waxtē hāfia vērē, hařt kuř wī habōn ō bāpīrē ma ži hařt habōn ō ēšarař dā kuřēt xwa, gōt, 'hači gāvā hāfin, řū ništfin, hači gāvā min ēšarař dā hawa, řā bin - - -, har ēkī yē xwa bikužin.' ma'lōma jāb bō wān v rē kir. 'ardakī tbēnē jōxīnā mīrā l wērā hana, řaxē gundi, hāfina wērē, řū niština xārē.

723. As for one mountain [to the north], they call it Bishésh, or Jebel Matine. As for the other mountain [to the south], they call it the Gare mountain. As for the other one, they call it the mountain on the Persian side, and as for the other mountain, they call it the mountain on the Syrian side. And as for Amadiye, it is a very pleasant area and thingummy, and it is near the borders of Turkey and Persia. And as for Amadiye, it is a very big district and very pleasant. It has a government, and as for the government, it is an Arab one.

724. As for the people of Amadiye, they get up and in winter they will always go to this place where there is a river, a very big one, called the Zab. They go to this Zab, taking dynamite and bottles and fuse, and throw them into the Zab and kill fish. They bring them here and sell them. As for the people of those villages (near the river) themselves, they have pools, which are rather small. Every night they let the water into them and the fish will come and they become full of fish. Afterwards they let (the water) off and the fish stay in the pools to the number of one or two hundred. Then they will catch them, bring them to Amadiye, and sell them.

725. As for Amadiye, there are two rivers near it. Behind Amadiye on one side, on the Zébar side, there is one called Sipne and one called the Blue river. As for the Blue river, it comes down a gully called the Rashave¹ gully, and as for the Zab, it comes down from near the river Khabur, and it is very long and wide. In winter nobody can cross it.

Our ancestor

726. WHEN our ancestor came he came from there, from Serangéle. He came from Serangéle and established his mansion above this cave—that cave yonder. Avdel Baluki,¹ he was the prince—as far as there, as far as Suar—and he ruled in this village too. He sent word to him, saying, ‘What has he come for and settled above my village, oppressing my village and causing it harm and encroaching on it?’ They say that he sent word to him and came here.

727. When he came here he had seven sons, and our ancestor also had seven, and he apprised his sons, saying, ‘Whensoever they have come and sat down, whenever I give you the sign, get up and each one kill his own man.’ As you know, he sent word to them. A place called the Mir’s Threshing-floor over yonder, beside the village—they came there and sat down.

728. Dîwānā xwa girtî. waxtê dîwānā xwa girtî, gôfî, 'bô çi tō ta'dāyē l gundē min tkay, tō yadrē lē tkay?' hajat lē hal êxistîn. awî eşārat dā kuřēt xwa, rā bôn - - -, har êkî yē xwa kuştîn. waxtê kuştî çôn dā mālā wî tālān kan, ma'lōma bō xwa bînin. bēžin *ētimak lē řavî, yānî xulāmak. *xulāmak lē řavî, ētimakî wān hal girtî ô řavānd. av halwayna yēt wîna.

Ahmad Čalabî ô Bahram Fēris

729. HĀKIMAKÎ žinak habō, sē čār sālā kā inā nik xō dā—ma'lōma pā 'ayāl nabō. wazirēt wî ô—az banî sarî—kinkinēt wî inā gôfî, 'pā žinakē bîna dā 'ayālak bibîtin. muxābinî wî bāžerî mā bē xudān.' aw rā bō, sālā pāštîr bu xō žinak inā. sāl waxtakî mābō, xudē karam gal žinā wî kir, *kuřak bō. waxtê kuřak bî nāvē kuřē xō kira aħmad čalabî, nāvē kuřē xalkî kira bahram fēris.

730. Waxtê—ma'lōma—mazin bîn ô v řē kirina maktabē ô bu xō dā dast hāvēna kayfē ô sirānē t bāžerî ô aw dā rā bitin, dar kavina ĥawšā maktabē dā kayfē kan, aw dā bičûkēt xalkî kužîtin. ĥākimēt bāžerî rā bôn, çōna nik—ma'lōma mazinēt wān—dā čina nik ĥākimî kō dā tāmî kan dā bas bičûkēt xalkî bikužîtin. 'bābō— inā gôtē—bas bičûkēt xalkî bikuža. am ĥākimēt wî bāžerîyna. av bāžera hamî bin dastē ma w muxābina, am dilē xō dē pē sōžin ô čē nābît am har êkî dōā bikužîn.'

731. Inā gō, 'bāša, qaydî nîna.' waxtê řōžā pāštîr čō, awî xarābtîr kir, disā wî sē čarak dî kuştîn. waxtê sē čarak kuştî aw rā bō, gôfî, 'bas harina maktabē. ĥāka ĥazmān bitin, qalam bitin hawa bu xō yē girtî. rā bin, harina nāv sūkā, bu xō kayfē bikan, sirānē bikan, ĥēvārî warinav māl, qaydî nîna.' aw rā bō, řad dînar dānav bahram fēris, řad dānav kuřē xō, aħmad čalabî. ĥindî bahram fēris bō, kuřē xalkî bō, ĥindî aħmad čalabî bō, kuřē ĥākimî bō.

728. He held court. When he had established his court he said, 'Why do you encroach on my village and oppress it?' He made some pretexts against him. He gave his sons the sign, they got up and each one killed his own man. When they killed them they went to plunder his home, obviously, to bring (his wealth) for themselves. They say that one orphan fled from them, that is to say one servant. A servant fled from them, took up one of the orphans and carried him off. These people of (the village of) Helwe are his (descendants).

Ahmed Chelebi and Bahram Fêris

729. A PRINCE had a wife and when he had brought her to him for three or four years—well, of course, she had no family. So his viziers and—by your leave—his relatives said, 'Well, take an(other) wife so that you may have a family. It would be a pity if this city were left without a master.' He rose and the following year took himself an(other) wife. A year passed by, God was generous to his (first) wife, and he had a son. When he had a son he named his son Ahmed Chelebi, and he named a son of the people Bahram Fêris.¹

730. When they grew up, (as) of course (they did), and were sent to school and began to enjoy themselves and to wander about the town, then they used to get up and go out into the courtyard of the school to play and (Ahmed) used to hit people's children. The princes of the cities got up and went to him—I mean their leaders, of course—to go to the prince and to warn him that (his son) should not hit people's children any more. So he told him, 'Old fellow, don't hit people's children any more. We are the princes of the city. This city is all under our sway and it is a pity (to behave thus). We should have compassion on them and it is not right for us always to hit one or two (children).'

731. So he said, 'All right, it doesn't matter.' The next day he went and did worse, he again hit three or four others. When he hit three or four (his father) got up and said, 'Don't go to school any more. If it be speaking or writing, you've learnt it for yourselves. Get up and go into the markets and enjoy yourselves and wander about and come home in the evening. It doesn't matter.' He got up and gave a hundred dinars to Bahram Fêris and a hundred to his own son, Ahmed Chelebi. As for Bahram Fêris, he was a son of the people, and as for Ahmed Chelebi, he was the prince's son.

732. Rā bôn, çôna sūkā, bu xō gar̄yān. hindī aḥmad čalabī bō, çō, l qumārē rû ništa xārē. hindī bahram fēris bō nīvakā sūkē rā wastā, barā xō dāē, ava haspāk hāt, yē dastē dalālīdā p şad dīnārā. waxtē wī qīmať kir p şad dīnārā, şad dīnār taslīmī dalālī kirin, haspē xō kēşā, hāt nik birāē xwa, aḥmad čalabī. 'aḥmad čalabī, ta çi kir?' gōtī, 'wallā, min şad dīnārēt xō l qumārē dāyn, şad dī žī azē dayndār bīm. qaydī nīna.'

733. Rā bō, rēkā xō girt ô hāta māl. bābē wī gōtē, 'bābō, hawa çi kir?' aḥmad čalabī gō, 'min şad dīnārēt xō l qumārē dā, şad dī žī az dayndār bōm.' hindī bahram fēris bō, gōtī, 'min şad dīnārēt xō dān p hasp ô az hātimava.' qaydī nīna. rōžā pāştīr žī dīsā şad dānav aḥmad čalabī, şad dānav bahram fēris.

734. Wē rōžē žī aḥmad čalabī rû ništa bar qumārē. bahram fēris çō, nīvakā sūkē rā wastā. piştī nīvā sūkē rā wastā barā xō dāē, ava şīrakī dastē dalālīkīdā. girt, dā qīmať katin, bu xō bāzār kir p şad dīnārā. şad dīnārēt wī dāē, şīrē xō dastē xō girt, hāta nik aḥmad čalabī, gō, 'ta çi kir?' inā gōtī, 'şad dīnārēt xō min l qumārē dā, şad dī žī az dayndār bōm. qaydī nīna, bilā.'

735. Hātina māl. bābē wī gō, 'hawa çi kir, bābō?' inā gōtī, 'wallāhī, mi şad dīnārēt xō l qumārē dā, şad dī žī az dayndār bōm.' bahram fēris žī gō, 'min şad dīnārēt xō bu xō dān p şīr ô az hātimava.' gō, 'bilā.' waxtē gōtī, 'bilā,' bahram fēris dar kāt ž darva, kuřē wī mā l nik. kuřē xō nişhať kir, gō, 'bābō, tō tbīnī hindī ava kuřē xalkīa, dō şad dīnār bu xō kirina māl, dā nāna vē dirkē, dē ḥawja bītē. ta, dō şad dīnārēt xō ta l qumārē dā, dō şad dī žī tō dayndār bōy, ava çār şad dīnār.'

736. Bahram fēris har hāt, çō t žôrva, çō t ôdēva, inā gōtē, 'dē, bēža, az kuřē kēma? tā az bizānim.' gōtē, 'kuřē minī. filāna, bēvāna ...' inā gōtē, 'dirēž nakay, dē ta kužim.' çi rāstī bō nagōt. aw žī rā

732. They got up and went to the markets and went about (to enjoy) themselves. As for Ahmed Chelebi, he went and sat down to gamble. As for Bahram Fëris, he stood in the middle of the market and saw that a horse was coming, that it was in the hands of a broker, (to be sold) for a hundred dinars. When he had valued it at a hundred dinars he gave his hundred dinars to the broker, led his horse away, and came to his brother, Ahmed Chelebi. 'Ahmed Chelebi, what have you done?' He said, 'By God, I have lost my hundred dinars gambling and I am in debt for another hundred. It doesn't matter.'

733. He got up, took the road and came home. His father said to him, 'What have you done, old fellows?' Ahmed Chelebi said, 'I have lost my hundred dinars gambling and I am in debt for another hundred.' As for Bahram Fëris, he said, 'I gave my hundred dinars for a horse and came back.' No matter. The next day too he again gave a hundred to Ahmed Chelebi and a hundred to Bahram Fëris.

734. That day too Ahmed Chelebi sat down to gamble. Bahram Fëris went and stood in the middle of the market. When he stood in the middle of the market he saw that there was a sword in the hands of a broker. He took it, to value it, and bargained for it for a hundred dinars. He gave him his hundred dinars, took his sword in his hand, and came to Ahmed Chelebi, saying, 'What have you done?' Then he said, 'I have lost my hundred dinars gambling and I am in debt for another hundred. It doesn't matter. So be it.'

735. They came home. His father said, 'What have you done, old fellows?' Then he said, 'By God, I have lost my hundred dinars gambling and I am in debt for another hundred.' Bahram Fëris said, 'I gave my hundred dinars for a sword for myself and came back.' He said, 'So be it.' When he said, 'So be it,' Bahram Fëris went outside and his own son stayed with him. He advised his son, saying, 'Old fellow, you see that, although he is a son of the people, he has turned two hundred dinars into property for himself and put them by here, and it will be of use to him. You have lost your two hundred dinars gambling and you are in debt for another two hundred, making four hundred (in all).'

736. Bahram Fëris simply came, went inside, into the room, and said to him, 'Well, tell (me) whose son I am, so that I may know.' He told him, 'You are my son. It's this way and that. . . .' Then he said to him, 'Don't go on (or) I'll kill you.' He did not tell him any

bô—ma'lôma kô gala^k nânê wî xârbô, galak masraf lê kirbô—fâ bô, haspê xô l âxûrê dar êxist, sûâr bô, çô. waxtê çoy birâe wî aḥmad çalabî dûvfâ kira hawâr, 'fâ wastâ. haḳa mirin bî, žin bîtin pêkva am mirôvêt êkîn, dē çîn.'

737. Çôn, har dô jûn. çônâv daštakêdâ, çônâv bâžerakî šibatî mûsilê, dâ nâ l baṭanakê. haḳa l 'ardakî fû ništîna xârê ḥâkimê bâžerî v fê kir dûv wân mirôvâfâ, 'wara, ma'dônî ô mālâ min, tô fû ništî wê dirkê, çi?' çô, fû ništîna xârê wê dirkê. šivâ xô xâr ô pâšivâ xô xâr, çây çê kir ô çâ xô, qahwâ xô va xâr. inâ gôta wî ḥâkim—bahram fêris gôfî, wî ḥâkimî, 'tô vî qat'â 'ardî nâdaya min p firôftin? az dē bu xô âvâhiakî lê âvâ kam. az mirôvakî muhâjirim.'

738. 'Bilâ,' dâe. haḳa p şad dînâr, haḳa p dirhamakî, dâe. aw fâ bô, wî çi kir, wî fôžâ pâlay fâ êxista niv dînârakî, dînârakî. mâ baynâ hayvakê wî qasrak l wê dâ nâ, yânî šibatî wê qasrê çi çi 'ardâ nabô. wazîrî çâv kira ḥâkimî, gô, 'ḥâkimî xôš bît, av mirôva dē ma data biřândin. ava mâ baynâ hayvakêdâ, mirôvakî muhâjîr ô hinda avê dî kirî. aw dē ma bē-sar-ô-bar katin.'

739. Inâ gôfê, 'bilânikê, am dē fâ bîn, tagbîrakê lê kayn. fâ bin, şavakâ dî šivakâ bâš lê nin. am dē gâzi kayna ma'dônî ô dē v fê kayna fêkakâ nihânî, biçît ô nahêtava. av qasr ô âvâhiâ âvâ žî kirî bô ma bimînîtin.' qahbadâ, qawî t barâzin, ḥâkim. fâ bô, dast hâvêfê, šivak çê kir ô dirist kir, êk biçîtin, çôna dûvfâ, 'hâ bahram fêris, mi tvêtin tô bēya mālâ ḥâkimî, ma'dônî.' qaydî nîna, bilâ.

740. Har dô birâ sûâr bôn, çôna wê dirkê, šivâ xô xâr. piştî šivê ô pâšivê inâ gôfê, 'bahram fêris.' inâ gôfê, 'balê.' gôfê, 'muxâbinî ta, ta av qasrâ âvâ kirî ô av şantânata ô bē žin!' inâ gôfê, 'mâ çi lê bikam? çi žinêt waşâ nînin kô az bînim bu xô, lâhiqînim.' inâ gôfê, 'balê, žinkak wâ hay, dē nişâ ta dam.' gôfê, 'l kîrê?' gôfê, 'guhârâ-çilkazî, xûşkâ kâfirê çil ô êk dast, kavîta fôžâvâe.' gô, 'bilâ.'

truth. He got up—of course, he had eaten much of his bread and (the prince) had spent much on him—he got up, took his horse out of the stable, mounted it and went. When he went his brother Ahmed Chelebi shouted after him, 'Stop! Be it death or life we are one another's men and shall go together.'

737. They both went, as a pair. They went into a plain, to a city like Mosul, and camped on a slope. When they settled in a place the ruler of the city sent after those men, (saying,) 'Come, you are invited to (?) my house. Why are you settled there?' They went and settled there. They ate their evening meal and their late supper, he made tea and they drank their tea and their coffee. Then he said to the ruler—Bahram Fêris said to the ruler, 'Won't you sell me this plot of land? I shall build myself a house on it. I am a refugee.'

738. 'So be it,' and he gave it to him. Whether it was for a hundred dinars or for a dirhem, he gave it to him. He got up, and what did he do but raise the workmen's daily wage to half a dinar or a dinar.¹ Within a month he had built a palace there, such a palace as had no like anywhere at all. The vizier looked at the ruler and said, 'May it please your Majesty, this man will have us finished off. Within a month, a refugee, and he has done all this! He will destroy us.'

739. Then he said to him, 'So be it, we shall rise and make some plan against him. Get up and some other night prepare a good supper. We shall invite the guest and send him off on a secret road so that he goes and does not return. This palace and the building which has been built will be left for us.' The whoresons, they are absolute pigs, the ruler (and his vizier)! He got up and set about it, prepared a supper and arranged for someone to go after him (and say), 'Ha, Bahram Fêris, I want you to come to the ruler's house, you are invited.' It doesn't matter. So be it.

740. Both brothers mounted and went there and ate their supper. After supper and late supper he said to him, 'Bahram Fêris.' So he said, 'Yes.' He told him, 'It's a pity for you, that you've built this palace and have all this majesty, but no wife!' Then he said to him, 'Well, what should I do about it? There aren't any women such as I consider fit for myself.' Then he told him, 'Yes, there is a woman, I'll show you.' He said, 'Where?' He told him, 'Guhara-Chilkezi,¹ sister of the Forty-one-handed monster, (whose home) lies in the west.' He said, 'So be it.'

741. Wē šavē čōnav māl, kārē xwa kir, zādē xwa hāzir kir. sipēdē sūār bōn dawārēt xō, darē qasrā xō girt ō čōn. waxtē čōyn, čōn, haķa qūnāyā sālakē, haķa hayvakē, haķa dō sālā, čōna baxčayakī, rū ništīna xārē. tēn bōn, birsī bōn, dā āvē va xōn. awān ži—ma'lōma aḥmad čalabī nivist. bahram fēris zādē xō xār ō kafa sar aniškā xō.

742. Waxtē kaṭīa sar aniškā xō barā xō dāē, ava kāfirakī tētīn, čil ō ēk dastēt pēva, sarī l 'asmānī, pē l 'ardī. waxtē dītī wī fukur lē kir. hindī bahram fēris bō, awī šad ō pēnjah quwaṭ habōn. kāfir ž wērvā hāt ō lē kira hawār. waxtē lē kirīa hawār rāst rā bō ž pēva. waxtē rā bō ž pēva inā gōtē, 'kāfirō, tō zarbē xō dā na.' awī gō, 'na, pēškō, tō zarbē xō dā na.'

743. Kāfir dō bar girtīn, sīngē bahram fēris dān, nāfrangakē čō t āxēdā. awī šahda dā ō nāvē xudē inā ō āxē sar ēxist. awī šīrak girt, dā nā, har čil ō ēk dastēt wī žēva kirin. čil ō ēk dastēt xō hal girtīn ō dā nān binkafšē xō ō žēhal qastā māl kir. 'guhārā-čilkazī! guhārā-čilkazī!' inā gōtē, 'balē.' inā gōtē, 'qōdikā niždārīē bida min, az bihāvēma [pāvēma] birinēt xō. mirōvakē hātī maydānā min dē min bē-sar-ō-bar katin.'

744. Qōdikā niždārīē hāvēta bar birāē xō, darmān hāvēta lašē xō, dastēt xō p xōva kirin, vē jārē sar nišiv hāt. dirēž nākam, walḥāsīl wē rōžē šafē xwa kir wa har kāfir bē-sar-ō-bar kir. rōžā sēē bahram fēris gōfī, 'vē naqlē xamā mina. kāfir, ava dō naqla tō tbēy, tō zarbēt xō dā tñī. az dē vē naqlē zarbē xō dā nima ta.'

745. Aw rā bō, dast hāvētē. awī qalūnak tē kir, tiži p sar āgir kir, sē šav ō sē rōžā awī qalūn tkēšā, tiži wē daštē dūkēl ō tamādū kir. awī dast hāvēta širē xō, dastēt wī waṛānd. dastēt wī žē waṛāndina wē dirkē ō nahiš ō nahišyār bō kāfir. fēkā xō girt ō čō. waxtē čōya māl gōfī, 'guhārā-čilkazī!' waxtē dītī, barē awil, gō, 'ava čil-ō-ēk-dasta?' gō, 'ava asaḥa. ava guhārā-čilkazīa, xūškā vī kāfirīa?'

746. Guhārā-čilkazī inā gōfī, 'labē, az xidām.'—'qōdikā niždārīē

741. That night they went home, made their preparations, and got their provisions ready. At dawn they mounted their steeds, shut the door of their palace and went. When they went, whether it was a stage of one year, or a month, or two years, they went to a garden and sat down. They were thirsty and hungry (and they dismounted) to drink water. They—well, of course, Ahmed Chelebi went to sleep. Bahram Fêris ate his food and leant back on his elbow.

742. When he leant back on his elbow he noticed a monster¹ coming, with forty-one hands, his head in the sky and his feet on the earth. When he saw him he pondered on him. As for Bahram Fêris, he had the strength of a hundred and fifty. The monster came thence and shouted at him. When he shouted at him he stood straight up on his feet. When he stood up on his feet he said to him, 'O monster, strike your blow.' He said, 'No, midge, you strike your blow.'

743. The monster seized two stones and struck Bahram Fêris in the chest with them (so that) he went into the earth up to the waist. He recited the creed and uttered the name of God and threw off the earth. He seized a sword, struck at him, and cut off all forty-one of his hands. He took up his forty-one hands and put them under his armpit and went uphill, making for home. 'Guhara-Chilkezi! Guhara-Chilkezi!' She said, 'Yes.' He said to her, 'Give me the box of salve¹ to put on my wounds. A man has come into the arena (with) me who will destroy me.'

744. She threw the box of salve on to her brother and he threw the remedy on his body, put back his hands and then came downhill. I won't make it long—in short, they fought (all) that day and he beat the monster all the time. On the third day Bahram Fêris said, 'This time it's my affair. Monster, it's twice now that you've called (the tune) and struck the (first) blows. This time I'll strike my blow at you.'

745. He got up and set about him. He filled a hookah, put a lot of fire on top, and for three nights and three days he puffed at the pipe (until) the plain was full of smoke and fog. He took up his sword and chopped off (?) his hands. He chopped off his hands there and the monster became unconscious. He set off and went. When he went to the house he said, 'Guhara-Chilkezi!' When she saw him, at first, she said, 'Is that Forty-one-hands?' He said, 'It certainly is. Is that Guhara-Chilkezi, my sister?'

746. Then Guhara-Chilkezi said, 'Yes, at your service.'—'Give

bida min dā az bihāvēma birinēt xō. av mirōva dē min bē-sar-ō-bar katin.' qōdikā niždārīē hāvēta bar bahram fēris. awī hal girt, kira t barikā xōdā, zivirī, hāt. barā xō dāē, hēštā aw kāfirē t wē xur ô xūnā xō war bī. pē xō lē dā, gōtī, 'fā ba, kāfirē mazin. tō šarm nākay tō xō t vē xūnē war day? fā bava.'

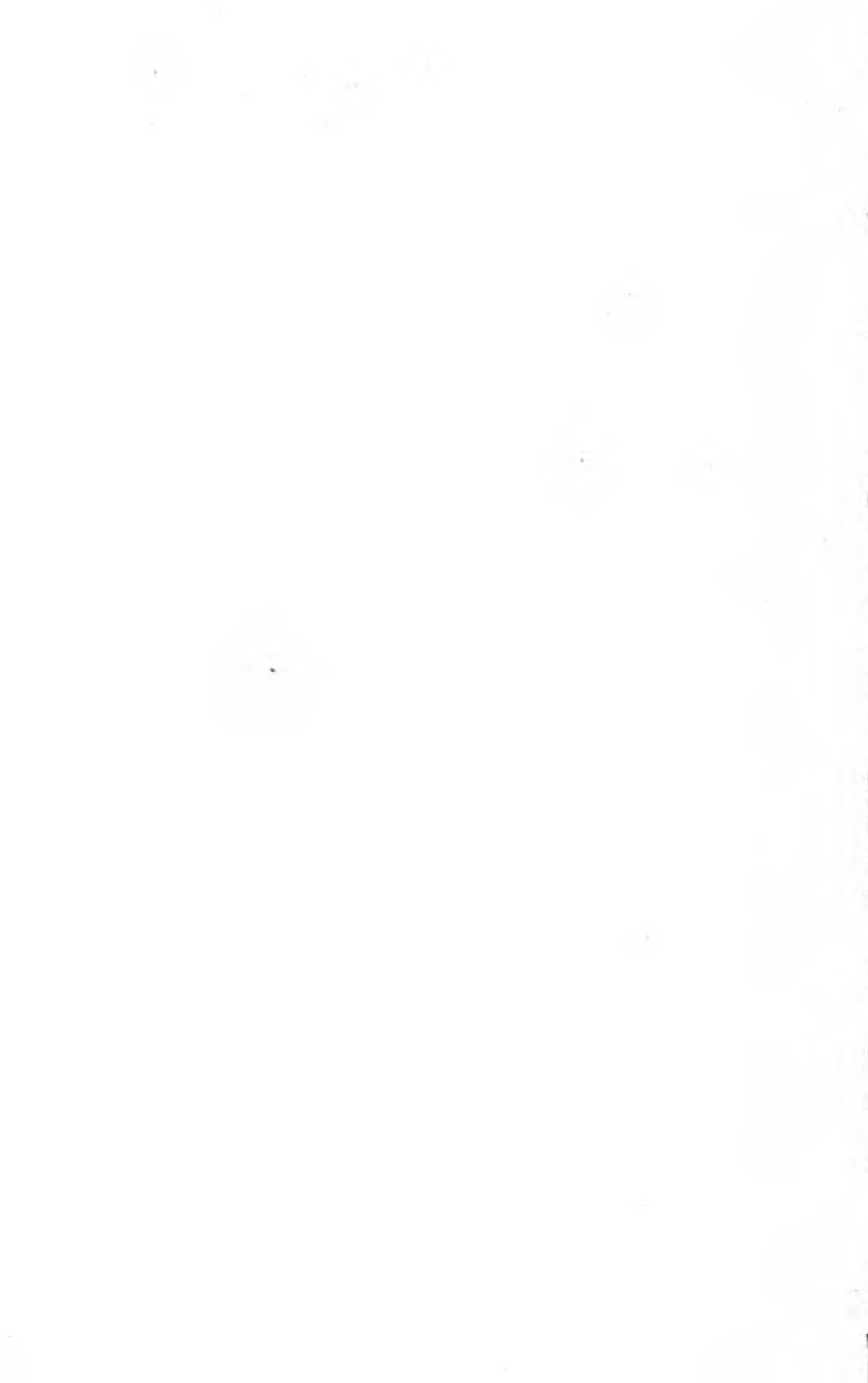
747. Aw fā bō, qastā māl kir, gōta guhārā-čilkazī, 'kā qōdik?' inā gōtē, 'minē dāyav ta.'—'kičē, bidava.' gōtē, 'minē dāyav ta.' gōt, 'habīt, nabīt, ava ta yē haž bahram fēris kirī, dē šū pē kay, lawānikē ta dāv wī.' fā bō, jārak dī zivirī, hātav wē dirkē, gōtē, 'bahram fēris, kā? dē, qōdikē bidav min.' inā gō, 'az nādamav ta.' inā gōt, 'bidav min.'

748. 'Xûškā xwa bida min az dē damav ta, tō nadaya min ham dē tō mirī žī ô xûškā ta dē bō min bīt.' čōna dastē êk, xûškā wī bu xō qabûl kir. fā bôn, sūār bôn, čōn. čōna wē dirkē, qasrē marmar, barā xō kirinē, qasrakā zaxmā t̄aza, rawājakā t̄aza yā māqûl. haķa hayvakē, haķa dō hayvā, fû niština xār wērē, kayf ô sîrān. - - -

me the box of salve to put on my wounds. This man will destroy me.' She threw the box of salve on to Bahram Férís. He picked it up, put it into his pocket, turned round and came (back). He saw that the monster was still weltering in his own blood. He struck him with his foot and said, 'Get up, you great monster. Aren't you ashamed to wallow in this blood? Get up again.'

747. He got up, made for home, and said to Guhara-Chilkezi, 'Where's the box?' So she told him, 'I've given it to you.'—'Give it to me again, lass.' She told him, 'I've given it to you.' He said, '(I see that) one way or another you've fallen in love with Bahram Férís and will marry him, and that's why you gave it to him.' He got up and turned back again and came back to that place and said to him, 'Bahram Férís, where is it? Come, give me the box.' He said, 'I won't give it to you.' He said, 'Give it to me.'

748. 'Give me your sister and I'll give it to you. If you don't give her to me you will die and your sister will still be for me.' They made it up and he accepted his sister for himself. They got up, mounted and went. They went to that place, to the marble palace, and saw that it was a strong new palace, in a fine new fashion. Whether it was a month or two months, they settled there (and made) merry. - - -



VIII

GULLĪ AND ZAKHO

THE Zakho [*Zāxō*] district occupies the north-west of Mosul province. Beside the town and its immediate environs there are three sub-districts, named after the tribes inhabiting them. These are, from east to west, *Gullī*, *Sindī*, and *Silēvānī*.

The first text here was recorded by one *Husayn*, a *Gullī* from *Bātōfa*, a village about eighteen miles east of Zakho. He was getting on for 40 years of age, and for the last ten he had lived in Zakho town.

The last text was another attempt to record a conversation between two educated Kurds, in this case from Zakho. Both *Xalīl* and *Mahdī* were in their early twenties, the former a teacher, the latter still studying in Baghdad. Their conversational powers soon failed them in front of the microphone, even in the pleasant and peaceful surroundings of the Abbasid Bridge, and the recording became simply a series of disconnected, but no less interesting, passages.

Mîrzā Miḥammad ô Kāfir

749. HABI, nabî, çi ž xudê ô pêyambarā maşfir nabî.

Habî ḥākimak, sê kuḥ habîn gal kiçak. gôt, 'yā kuḥet min, wasiā min l wa bit, hakar az mirim milê rōzhalātēdā naçin nēçirē.' pişti hingî bābē wān mir. birāē mazin rā bî, gôt, 'azē çim nēçirē faxē rōzhalātē.' waxtē çô wērē xazālak diṭ, zērak ştōē aw xazālēdā bî. dast āvēt tivakā xwa, bikužit, aw xazālē, ô favi, dā p dūvdā.

750. Čô, l bîstānaki dar kat. fû nişt xwārē sar birkak āvē, dastnivēžā xwa şuşt, nivēžā xwa kir, xwa dirēž kir. pişti sa'ātākē kāfirak hāt, pē xwa l binē pē wî dā, gô, 'rā ba ž xaw, wara, biçin mālā min. azē kiçā xwa yā mazin dim ta.' çôn bô mālā aw kāfirî. şîsak l wî milē wî dā, yē rāstē dā, yē çapē dar exist, hil āwîst p xāniva.

751. Birāēt wî yēt dika gô, 'birāē ma yē mazin nahāt ž nēçirē. ava şava w nahāt.' bî sipēda, birāē wî haspē xwa dar exist, şir ô matalet xwa girē dān, sūar bî w çô. waxtē çôy bô rōzhalātē xazāl hāt, talismē zēri ştōydā. dast āvēt şirē xwa, aw xazālē bikužit. favi, wî rā hēlā xazālē, xazāl çô, xwa l bîstānidā barza kir.

752. Aw hāt sar birkā āvē, dişā dastnivēžā xwa şuşt, nivēžā xwa kir ô nivîst. dişā kāfirak hāt, pē xwa l binē pē wî dā, gô, 'hilô, rā ba. birāē ta yē l mālā min, mi kiçā xwa yā dāē, yā mazin. kiçā nāvē bô taya.' waxtē çô bô mālē şîsak l milē rāstē dā, yē çapē dar exist, aw ži kir t xāniva, fax birāē xwa hil āwîst.

753. Birāē biçûk ô xûşkā xwa mān. gô, 'birāē ma ava ži çô *w nahāt.' bî sipēda, 'az dē rā bim, dūv birāēt xwadā çim.' waxtē çô faxē bāžerî sūar bî l haspē xwa. xazālak hāt barāhîē, talismē zēri ştōydā. rā hēlā xazālē, favi, çô t bîstānidā. xazālā xwa kuşt bîstānidā, inā, daynā sar birkā āvē. Kāfir hāt, 'ta bô çi xazālā min kuştā?' gô, 'kāfirô, çu gû bilāva naka.'

Mirza Muhammed and the monster

749. THERE was and there was not, (but) there was nobody greater than God and the Prophets.

Once there was a prince, who had three sons and a daughter. He said, 'My sons, let this be my testament to you, that if I die you should not go hunting on the eastern side.' Afterwards their father died. The eldest brother rose and said, 'I shall go hunting on the eastern side.' When he went there he saw a gazelle with a gold (talisman) round its neck. He reached for his gun to kill the gazelle, it fled, and he went after it.

750. He went and came out in a garden. He sat down by a pool of water, made his ritual ablutions, performed his prayers, and stretched himself out (to rest). After a while a monster came, put his foot under (the prince's) foot and said, 'Wake up, come, let us go to my house. I shall give you my eldest daughter.' They went to the house of the monster. He stuck a spit through his right shoulder, bringing it out at the left, and hung him up in the house.

751. His other brothers said, 'Our elder brother has not come back from the chase. It is night and he hasn't come.' Dawn came and his brother took out his horse, girt on sword and shield, mounted and went. When he went to the east the gazelle came with a gold talisman round its neck. He reached for his sword to kill the gazelle. It fled and he set off after the gazelle, (which) lost itself in the garden.

752. He came to the pool of water, again made his ritual ablutions, performed his prayers, and went to sleep. Again the monster came, put his foot under (the prince's) foot and said, 'Rise, get up. Your brother is in my house and I have given him my eldest daughter. The middle daughter is for you.' When he went to his house he stuck a spit into his right shoulder, brought it out at the left, put him into the house too and hung him up next to his brother.

753. There remained the youngest brother and his sister. He said, 'Now our (other) brother has also gone and not come back.' Dawn came—'I shall rise and go after my brothers.' When he went (out)side the city he mounted his horse. A gazelle came before him with a gold talisman round its neck. He set off after the gazelle, it fled and went into the garden. He killed his gazelle in the garden, brought it, and put it down by the pool of water, (securing the talisman.) The monster came—'Why have you killed my gazelle?' He said, 'Monster, don't talk rubbish.'

754. Gôtê, 'na, xwa 'ājiz naka. har dô birâet ta yê l nik [yënnik] min, har dô kiçêt xwa minê dāyn hardukā. wara gal min, kiçā mi yā difir bô taya.' waxtê çôn bô mālê kâfirî gôt, 'wara pêšîā min, biçîn bô mālêva.' mîrzā miḥammad bēžit, 'tô l pêšîā mi hara mālê. ava mālā taya, na yā mina.' waxtê çô l barāhiā wî mîrzā miḥammadî šîrak l stôê yê kâfir dā, kuşt.

755. Rā bî, kalaxê wî p kērikê hamî şaqşaq kir. çalak l 'ardi kôlā, aw gôştê aw kâfirî kira t wê çâlêdā, farşak daynā sar, tiżi sar āx kir. waxtê çô t mazalêva har dô birâet wî t kuştîna. fā bî, har dô birâet xwa qabr bô kôlān, va şārtîn. ḥatā bî sipêda aw fā bî, çô bô mālā xwa, nik xûşkā xwa.

756. Xûşkā wî bēžit, 'yā mîrzā miḥammad, har dô birâet ma ku lê ḥāfin?' gôtî, 'kâfirakî har dô birâet min yê t kuştîn. aži çôm, min aw kâfir kuşt, tōlā birâet min va bî. hilô, fā ba, am dē mālā xwa bîn sar wê qasrê.' mālā xwa bir wêrê. vê jārê şôle wî wa 'amalê wî bî nêçîr. xûşkā mîrzā miḥammad sar qabrê aw kâfirî ḥarô nivêžê tkir. aw kâfir, laşê wî gihaşt êk, jāraka dî sâx bîva.

757. Xûşkā mîrzā miḥammadî gôt, 'yā 'ansô, yā jînsô, tō çi kasê nālanāl tkê?'—'aw azim yê birâe ta az kuştîm.' kiçikê gôtê, 'dê çawānê sâx bē ḥatā az şû p ta bikim?' gôtê, 'bîna nānê ganimî, duhn bida, bēxa laşê min, azê sâx bim.' aw fā bî, aw nān înā, êxist laşê wî. şubāhî siḥārê ž qabrê xwa dar kat, çô lgal kiçikê, har dô, kiçik ô kuřik, êk ô dô kayf kir.

758. Muddatākî ḥaşt na hayvê zikê kiçikê tiżi bî, kuřak bî. gôt, 'vêjā vî kuřikî am dē ku lê kîn?' daykā kuřikî gô, 'azê bim, daynim pêšîā xālê wî. am dē inî, dē bēžit, 'yā xûşkā min, min kuřikak yê bô ma înāy, xudān bikê.' xûşkā wî dē bēžit, 'az qabûl nākîm, azê çi dimê?' birâe wê tbēžit, 'amê tişt-ô-mişt dînê. ma biçûk nînin, dē bô xwa xudān kîn.' vêjā birâe žînkê nizānit aw kâfirê wî kuştî yê tçit sar xûşkā wî har şav, nizānit aw kuř kuřê xûşkā wîa.

754. He said to him, 'No, don't vex yourself. Both your brothers are with me and I have given them both my daughters. Come with me, my other daughter is for you.' When they went to the house the monster said, 'Come in front of me and let us go into the house.' Mirza Muhammed said, 'You go into the house in front of me. This is your house, not mine.' When he went before him Mirza Muhammed struck the monster a blow on the neck with his sword and killed him.

755. He got up and cut his carcass into pieces with a knife. He dug a pit in the earth, put the flesh of the monster into the pit, put a covering over it, and filled it up with earth. When he went into the room (he found) both his brothers had been killed. He rose and dug graves for both his brothers and buried them. By dawn he had got up and gone back home to his sister.

756. His sister said, 'O Mirza Muhammed, how has it fallen out for our two brothers?' He said, 'A monster has killed both my brothers. I too went and killed the monster and my brothers were avenged. Rise, get up, (for) we shall take our home to that palace.' They took their home there. Then his work and livelihood became hunting. Mirza Muhammed's sister used to pray on the grave of the monster every day. The monster's body came together and he came to life once again.

757. Mirza Muhammed's sister said, 'O human being, O jinn, who are you, groaning?'—'I am he whom your brother killed.' The girl said to him, 'How will you be cured, so that I may marry you?' He told her, 'Bring wheaten bread, spread it with fat, put it on my body and I shall be cured.' She got up, brought the bread and put it on his body. Early next morning he came out of his grave and went with the girl and they both, girl and boy, enjoyed themselves with one another.

758. For a period of eight or nine months the girl was pregnant, then she had a son. He said, 'Now what shall we do with this boy?' The boy's mother said, 'I shall take him and put him down on his uncle's way. He will bring him and say, "O my sister, I have brought us a boy to look after." (I,) his sister, shall say, "I won't accept him. What shall I give him?"' Her brother said, 'We'll give him this thing and that. We haven't any children, so we'll look after him for ourselves.' Then the woman's brother did not know that the monster he had killed was mounting his sister every night, and did not know that the boy was his sister's son.

759. Kuřik mazin bī, bispōr bī, šaš hařf hayvā, šōlkar bī, řēñjbar bī. vējā kuřikī dīř aw kuřē kāfirīa. hař bābē xwa w dā xwa natkir, hař xālē xwa tkir. daykā kuřikī tbēžit, 'yā kāfir, ava hōšā nāqathēt. birāē mi bikuža hařā am kayfē bō xwa bikīn.' vē jārē yē kāfir tbēžit, 'av šava ēvārī azē xwa kim dūpiškak. aw waxtē bēt t mālēva azē pātīkā wī va dim, aw dē mirit ô amē kayfē kīn.'

760. Waxtē birāē wē hāt kuřē žinkē čō pēš xālē xwava, 'xālō, baxtē tadā azē štōē ta sūār bim.' xālē wī gō, 'dē, wara, pātīkā štōē min sūār ba.' čōn bō žōrva, aw dūpiškī sariķē xwa inā, dē pātīkā wī va dit, aw kuřikī mistak l dūpiškī dā, kušt. čōn t žōrva, řū ništīn.

761. Bī sipēda, mīrzā miħammad čō řāv ô nēčīrā. bī nīvrō, daykā kuřikī gōř, 'kuřē min, hara āvē.' aw čō ž darva, guhē xwa dā daykā xwa w bābē xwa. daykā kuřikī tbēžit, 'yā kāfir, duhū ta birāē min nakušt. avřō čāwā dē čē bit?' gōř, 'daykā kuřikī, avřō ēvārī azē xwa kim mārakī řaš, azē vē paħniā pē wī va dim. aw dē bit āv, 'ardīdā čit.' kuřik zivīřī ž āvē, daykā wī gōř, 'kuřē min, tō bō čī hinda ta'axīř tbē?' gō, 'yā dāyē, az bō xwa kayfē tkim.'

762. Kuřik řā bī, čō pēšiā xālē xwa, 'yā xālō, az baxtē tadā, tō bē pištā min avřōka, pēš duhūva. avřōka dōrā mina.' gōřē, 'bāša, xālō.' mīrzā miħammad dasřēt xwa daynān sar har dō milēt kuřikī. kuřik, waxtē hāt t žōrva, mārī sarē xwa kēšā dā mīrzā miħammadi va dit. kuřikī pēħnak mārī dā, kušt.

763. Bī sipēda, mīrzā miħammad čō řāv ô nēčīrā. kāfir hāt bō nīk žinā xwa, gō, 'kuřē min, hara āvē.' aw čō bar dargahī, guhē xwa dargahīva nā kā dāy ô bābēt wī dē čī qasa bēžin. žinkē gōř, 'yā kāfir, avřō dē čāwā čē bit?' gōř, 'yā žinkē, šubāhī ž nīvrō pēva azē xwa kim 'awrakī řaš l 'asmānā, azē hařēnē dim ô žiřēnē dim, vē jārē birāē ta dē šaš bit, aw dē t haspī dā kavit, az dē čim, har dō čāvēt wī inim darē. am dē pištī hingī kayfē bō xwa kīn.'

759. The boy grew up, he reached an age when he could look after the animals and help about the home,¹ for six or seven months, (then) he became a worker. Then the boy saw that he was the monster's son. He did not like his father and mother, but he liked his uncle. The boy's mother said, 'O monster, it won't work out like this. Kill my brother so that we may enjoy ourselves.' Then the monster said, 'This evening I shall make myself into a scorpion. When he comes into the house I shall sting him in the back of the neck, he will die and we shall make merry.'

760. When her brother came the woman's son went before his uncle (and said), 'Uncle, please let me ride on your neck.' His uncle said, 'Well, come, ride on the back of my neck.' They went inside, the scorpion put out its head to sting the back of his neck, and the boy struck the scorpion with his fist and killed it. They went inside and sat down.

761. Dawn came and Mirza Muhammed went out hunting. At noon the boy's mother said, 'My son, go (and fetch some) water.' He went outside and listened to his mother and father. The boy's mother said, 'O monster, yesterday you didn't kill my brother. How will it be done today?' He said, 'Mother of (my) son, this evening I shall make myself into a black snake and I shall strike at the heel of his foot. He will turn to water and sink into the ground.' The boy returned from the water and his mother said, 'My son, why are you so late?' He said, 'Mother, I was playing by myself.'

762. The boy got up and went before his uncle (and said), 'O uncle, please, you come on to my back today, in return for yesterday. Today it's my turn.' He said to him, 'Very well, old fellow.' Mirza Muhammed put his hands on both the boy's shoulders. When the boy came inside the snake put out its head to strike Mirza Muhammed. The boy kicked the snake and killed it.

763. Dawn came and Mirza Muhammed went hunting. The monster came to his wife and (she) said, 'My son, go (and fetch some) water.' He went outside the door, put his ear to the door to see what his mother and father would say. The woman said, 'O monster, how will it be done today?' He said, 'O wife, tomorrow after mid-day I shall turn myself into a black cloud in the sky. I shall roar (?) and bray, then your brother will be confused and fall from his horse, and I shall go and take out both his eyes. Afterwards we shall enjoy ourselves.'

764. Waxtê bî şav kuřik tbêžit, 'yā xālō, az şubāhîne dē ēm rāv ō nêçîrē lgal ta.'—'xālō,' ži gôtê, 'bilā, bāša, gal min wara.' nîvā şavē daykā kuřikî gō, 'hilō, rā ba, waxt namāya.' mîrzā miḥammad rā bî, çō. waxtê sipêdê kuřik rā bî, gō, 'yā dāyē, kā xālē min?' gō, 'çō rāv ō nêçîrā.'

765. Kuřikî dast āvēt dārē xwa, sarkōl ō pēxwās p çolē kaf, l xālē xwa tgařhēt. xālē xwa dît sarē girakî, gō, 'yā xālō, avrō ž nîvrō pēva 'awrak dē l 'asmānî çē bit, faša wakî mārē faš. tō dē šās bē, haspî dā kavē.' xālē wî rā bî, gō, 'yā xwārzāē min, kasē av qasa nagōta min. az na aw mērim.' sil bî ž xwārzāē xwa.

766. 'Awr ž 'asmānî çē bî, ḥařēnē dā w zîřēnē dā, mîrzā miḥammad šās bî, haspî dā kaf. xwārzāē wî çō, l ştōē wî sūār bî, dast āvēt šîrē xwa. hind dît tayrakî gō 'miš', dā dā sar tarmē wî. awî šîrak ştōē wî dā. xālē wî waxtê hişyār bî barē xwa dāē, kalaxē tayrakî fax wî. gō, 'yā xwārzāē min, ava çiya?' gō, 'si'ra. min kuşt.'

767. Rā bî, dē ēn bō mālē. mîrzā miḥammad bēžit, 'yā xwārzāē min, sariķē aw tayrî bîna bō daykā xwa.' ḥāfin mālē. bî sipēda, daykā kuřikî aw sariķē tayrî inā, l nāv žahrē qutā, kira t kuřilikaka mazindā. kuřilik şîn bî. kuřik bēžit, 'ō, dāyē, bō çî kuřilikā xālē min şîna?' hōgā tîlā xwa lē dā, kuřilik bî kun kun, ḥatā bizānit. šivā xwa daynā sar kuçikî.

768. Mîrzā miḥammad zivîrî rāv ō nêçîrā, gō, 'yā xûşkā min, šivā min bîna, az dē xum.' šivā wî inā, daynā bar. kuřilikā şînā žahrē yā t sēnikā widā. kuřikî gôt, 'yā xālō, baxtē xudē šivē naxwa ḥatā az biçim, bimîzim.' kuřik çō ž darva, gāzî tkit, 'hawāra, nižda ḥāt sar ma.' xālē wî, dā wî, kirina yār, çôn ž darva, qastā wē hawārē kir.

769. Kuřik zivîrî, ḥāt t žōrva, kuřilikā xālē xwa sēnikē inā darē, kir t sēnikā daykā xwadā, kuřilikā daykā xwa kir t sēnikā xālē xwadā. xālē wî, daykā wî zivîrîna, gôtê, 'hay mālķambāx, ava çî hawārā ž qastā bî?' mîrzā miḥammad bēžit xûşkā xwa, 'dē, šivē

764. When night came the boy said, 'O uncle, tomorrow I shall come hunting with you.' He said to him, 'Very well, old fellow, come with me then.' In the middle of the night the boy's mother said, 'Rise, get up, there is no time left.' Mirza Muhammed got up and went. At dawn the boy got up and said, 'O mother, where is my uncle?' She said, 'He has gone hunting.'

765. The boy took hold of his stick and went out into the wilderness bare-headed and barefoot, looking for his uncle. He saw his uncle on top of a hill and said, 'O uncle, today after mid-day a cloud will appear in the sky, black as a black snake. You will be confused and fall from your horse.' His uncle rose and said, 'My nephew, nobody has (ever) said such a thing to me. I am not that (kind of) man.' He was angry with his nephew.

766. A cloud appeared in the sky and roared and brayed, Mirza Muhammed became confused and fell from his horse. His nephew went and stood over his neck and took his sword. He saw a bird which made a whizzing sound and alighted on his body. He struck it a blow on the neck with the sword. When his uncle came to his senses he looked and saw the carcass of a bird next to him. He said, 'O my nephew, what is this?' He said, 'It is magic, (but) I have killed it.'

767. He got up, for them to come home. Mirza Muhammed said, 'O my nephew, bring that bird's head for your mother.' They came home. Dawn came and the boy's mother brought the bird's head, pounded it in poison and put it into a big rissole. The rissole turned blue. The boy said, 'Oh, mother, why is my uncle's rissole blue?' He struck it with his finger, thus, and the rissole became full of holes, so that he might know it. He put his supper on the hearth.

768. Mirza Muhammed returned from hunting and said, 'O my sister, bring my supper for me to eat.' She brought his supper and set it before him. The blue, poisoned rissole was in his tray. The boy said, 'O uncle, I beg you, for God's sake, not to eat any supper until I have been to relieve myself.' The boy went outside and called out, 'Help, a raiding-party is upon us.' His uncle and his mother raced outside, to answer the cry.

769. The boy turned round, came inside, took his uncle's rissole off his tray, and put it in his mother's tray. His uncle and his mother returned and said, 'Ho, you wretch, what was this false alarm?' Mirza Muhammed said to his sister, 'Come, eat (your) supper.' His sister realized that her son had betrayed her. She put

bixwa.' xûşkâ wî pē ḥashâ kuřê xwa l wē xāina. dast āvēt kuřilikē, piçak l davē xwa dā. daykâ wî mir.

770. Gô, 'yā xālô, daykâ ta mir.' gô, 'yā xālô, tô šivā xwa bixwa, ta šôl ž vān masāilā nīna.' piřti hingi kuřik tbēžit, 'yā xālô, hilô, wara lgal min. az kuřê kâfirīma.' waxtē çôn t žôrva gô, 'ava aw kâfirē bābē mina. dē, bikuža.' kuřt.

Āxiftin

771. XALIL: Birā, zāxô tkavita kûva?

Mahdî: Zāxô sē sa'ata faqrīban ž mûsil dūra, sar mûsildāna, nēzik ž ḥidûdē turkīaya. dōrmāndōrē wē ži çyāna, zûrin—awwil zûrin, pāši çyāna, ô xābûrak ži tētē, ž turkâ tētin, zāxôfā tbōrit ḥatā çit mûsil, gahita sar dijla, ô zāxô ži galak xōša. zāxô ži sē nāḥia yēt hayn, silēvāni ô gullî ô sindî, ô t nafsē zāxô p xôdā ži filahēt hayn ô bisirmān ži yēt hayn ô dihi ži yēt hayn. vējā aslē wān dihiā ži, yē ž nāv turkâ hāfin, ž gundakē tbēžinē dihe.

772. X: Dihî l zāxô wēt hayn, avēt hanē ž barî nōka ž turkia mihājir bibîn, hāfina 'irāqē ô sâkin bîn l zāxô. avēt hanē šal ô šapikā çē tkîn ô šôlē wānā avaya. āxiftinā wān ži kurdîa, balē aw tbēžin, 'am armanîna,' wa galak ž wānā ži, ya'nî aylabē wānā, armanîāni nizānin. hamî p kurdî t-āxivin, t mālā xôdā ô ž darva ži.

773. M: Pā xalil, ḥakar êk bēta zāxô dē çî tiřtē 'antîka t zāxôdā bînit?

X: Hagar êk bēta zāxô awwilî tiřtē 'antîka kô bibînitin ž darvay zāxô, piçakē žē dūr—dah daqīqayakā, wařā—pīrakî bilinda. am bēžinē pīrā mažin ô p 'arabî ži tbēžinē *al-fīsr al-'abbāsi*. pīrā mažin pīraka, ž zamānē kavnwara wē hāfî āvā kirin. kas nizānitin fārixā wî p zabt čanda. av pīrā hanē ž barēt biřî wē hāfî āvā kirin. āvā xābûrē, waxtē kô tēta t zāxôdā, t binfā tēitin wa çirôkak ži wē l sar vē, āvā kirinā vē pīrē hay.

774. Av çirôkâ hanē çiya, bēžin aw huřtāē kô av pīrā hanē āvā kirî hindî bar tdaynāna sar êk ô āvā tkir ḥatā kô mayrab dā pīr

her hand to the rissole and put a little in her mouth. His mother died.

770. (Mirza Muhammed) said, 'Old fellow, your mother has died.' He said, 'O uncle, you eat your supper. You have nothing to do with these affairs.' Afterwards the boy said, 'O uncle, rise and come with me. I am the son of the monster.' When they went inside he said, 'This is the monster, my father. Go on, kill him.' He killed him.

Talk

771. KHALIL: Brother, where does Zakho lie?

Mahdi: Zakho is about three hours (journey) from Mosul, it is above Mosul and near the border of Turkey. All round it there are mountains, hills—first there are hills, then mountains—and a (river called the) Khabur comes to it too, from among the Turks, and passes by Zakho (and on) until it goes to Mosul, (or rather) reaches the Tigris. Moreover Zakho is very pleasant. Zakho has three sub-districts, Silévani and Gulli and Sindi, and in Zakho (town) itself there are ('Assyrian') Christians and there are Muslims and there are Dihis too. Now as for the origins of these Dihis, they have come from among the Turks, from a village called Dihé.

772. Kh: There are Dihis in Zakho and (at some time) before now they have been refugees from Turkey, come to Iraq and settled in Zakho. They make (the material for) suits of homespun¹ and this is their work. They talk Kurdish, moreover, but they say, 'We are Armenians,' and many of them, that is to say most of them, don't know Armenian. They all talk Kurdish, at home and outside.

773. M: Well, Khalil, if someone comes to Zakho, what interesting things will he see in Zakho?

Kh: If someone comes to Zakho the first interesting thing he will see is a high bridge outside Zakho, a short way away from it—ten minutes or thereabouts. We call it the Big Bridge, and in Arabic they call it the Abbasid Bridge. The Big Bridge is a bridge which has been built in the olden days.¹ Nobody knows accurately what its date is. The bridge has been built of dressed stones. The Khabur river, when it comes into Zakho, goes beneath it, and there is a story about it, about the building of this bridge.

774. What is this story? They say that the master-builder who was building the bridge, however much he put stones on top of one

jārak dī kavitin ô harifit. çand rōžakā, waşā, gôf, 'nāçēbit hōşā. lāzima êkē am bikužin ô daynīna bin asāsē pīrēdā dā pīr xō bigiritin.' gôf, 'pā kē kužin, kē nakužin?' gôf, 'şubahî sipēdē waxtē am biçina sar şolî aw kasē awwilî bêt, t wērēfā bibōrit amē girin ô kužin ô kīna t nāv asāsē pīrēdā.'

775. Waxtē kô bī sipēda ô dasf p şolî kirin barē xō dinē, kiçikakî dalāl ô tāza w jwān t vērēfā bōrî. gôtin, 'lāzima am vē kiçikē bigirin ô bikužin, bēxīna t asāsē pīrēdā dā av pīra xō bigirit.' gāzi kirina kiçikē. waxtē kô kiçik hāfa nik wānā barē xō dinē, kiçā hākīmē zāxōya. nāçār bīn—çi ž wānā nahāf, ēdī—sar qasā xō mān ô nazivirīnva. kiçik girfin ô kuştin ô existin bin barīva ô hustāy dasf p āvā kirinā pīrē kir ô pīrā xō āvā kir.

776. Piştî kô pīr āvā kirî çand sālak pēva çôn, barē xō dinē, kaziēt wē kiçikē şor bibin t kalşā pīrēfā, şor bibin ô aw kazî şin bīn ô bīna dārakî banôkē. hāfā nōka aw dārā banôkē tērā şina w wē māy.

777. M: Sar zāxōdā, nēzîk pīrā 'abbāsîkē, gundak ži yē hay, bēžinē 'abbāsîk. av gundē hanē ži filahēt lēna ô şolē wān ži awē dītirēya, jōfyārīa. ganimî tçinin ô daxlî tçinin, jahî tçinin ô tûtīnē ži tkin ô waxtē—nōka amē l pişt pīrēna—nōka bēdarēt wān ži yē pişt gundīna, janjarēt sarfā tbin ô şolē xō yē tkin, yē gēra tkin ô karēt pazî ži amē tbinin, yē l sar vān gir-ô-mirānin, hamî paza, kahrin ô barxin. ô jōā hāzim bagē ži, awā çē-kirî, yē ž xābûrî yē aw kirî, şaq kirî. aw ži çitin hāfā zāxō, çit hāfā hîdûdē turkîa ô av gundē hanē ži gundē hāzim bagēya.

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778. X: Waxtē az biçûk *bīm—ē, barî nōka p dah pāzda sālā rōžakē az çōma nik pīrā sa'dōnî, wērē kandalakē hay. kuřikakî havālē min t wērēfā hāf, gōfa min, 'tô tşey xō p vî kandālîdā bāvēži?' sāl-waxt ži paizakî galak dirang bî ô āv ži galak tazî ô şār

another and built it up, by evening the bridge would fall down again and collapse. (After) some days, or thereabouts, he said, 'It won't be built like this. We must kill someone and put him under the foundations of the bridge so that the bridge may hold itself.' They said, 'Well, who should we kill and who not?' He said, 'Tomorrow at dawn, when we go to work, we shall seize the first person who comes along and passes by there and we shall kill him and put him into the foundations of the bridge.'

775. When dawn came and they began to work they saw a fair and fresh and beautiful girl pass by there. They said, 'We must seize this girl and kill her and throw her into the foundations of the bridge, so that the bridge may hold itself.' They called to the girl. When the girl came up to them they saw that it was the daughter of the ruler of Zakho. They had no alternative—there was nothing else they could do—so they stood by their word and did not go back on it. They seized the girl and killed her and threw her under the stones and the master-builder began to build the bridge and he built his bridge.

776. After the bridge had been built some years went by, then they saw that the girl's plaits were hanging through a crack in the bridge. The plaits were hanging down and they grew and became a terebinth tree. That terebinth tree is still growing there until now.

777. M: Above Zakho, near the Abbasik Bridge, there is also a village called Abbasik. There are Christians in this village and their work is thingummy, husbandry. They plant wheat and cereals, they plant barley and they also grow tobacco, and when—now we are behind the bridge—now their threshing-floors are also behind the village and the threshing-sledges are on it and they are doing their work, threshing. And we can also see flocks of sheep, on these hills and things, all sheep and kids and lambs. And the Hazim Beg Canal too, the artificial one, has been split off from the Khabur. It too goes as far as Zakho and goes as far as the boundary of Turkey, and this village over here is Hazim Beg's village.¹

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778. Kh: When I was a child—well, ten or fifteen years ago—one day I went by the Saadun bridge, where there is a cliff. A boy friend of mine came by there and said to me, 'Can you throw yourself off this cliff?' The time of year, moreover, was very late autumn and the water was freezing cold, and I said to him, 'Yes.' He said

bî, mi gôtê, 'a.' awî gôta min, 'tô naşêy.' min gôtê, 'p xudê azê tşem.' awî gôta min, 'pā p xudê tô naşêy. agar tô tşêy, dē, jilkēt xō bēxa, xō t kandālîdā bāvēža, t āvēdā.'

779. Min barē xō dāē, avē hanē mi p çu hisāb nākitin. agar az jilkēt xō na-ēxim ô xō bāvēma t āvēdā az pûçim l nik wî. min gôtê, 'pā tô tşêy xō bāvēži t āvēdā ž vî kandālî?' awî gôta min, 'a.' min gôtê, 'dē, yallā, tô žî xō bāvēža, aži dē xō āvēžim.' gôta min, 'na', awwîlî tô xō bāvē, pāşî azē xō hāvēžim.' wallā, 'āqilē mi bîrî w mi jilkēt xō ēxistîn, min guhē xō nadāē āv tazî bitin ān garm bitin, min jilkēt xō ēxistîn, min xō fûs ô çiplāx kir, min kir vîf, xō l nîvā āvē dā.

780. Waxtê kô min xō l nîvā āvē dā ma'lûma az nōqî bîm. min sarē xō înad darē, piştî dô sē—daqîqayakē, waşā—min sarē xō înad darē, barē xō dima havālē min, wē l sar kandālî, barē xō dita min, p min tkanitin. av tiştê hanē galak az pē 'ājiz bîm ô zîkē mirā çō. az kâfima malavānîā bāşkā, az gihaştîma taniştā kavrî, min xō pēva gîrt, az sar kandālî kâfim, wallā, min piststōa kuřîkîrā gîrt, azā qufîm. kuřîkî dasť hāvēť, dasťê xō fā kir, aw žî dā mi qufit. min barē xō dāē, aw galak ž min zaxmîra, haqîqat az žē tirsām žî.

781. Barē xō *dimē, zalāmaki pîramēr t wērēfā hāt, gôta min, 'kuřō, aw hûn çi tkin? şarma bō wa. dinyā ēvāra, tô waşā fûs ô çiplāqî, dē çi kin?' min gôtê, 'az banî, hāl ô masalēt vî kuřîkî ava(na), gôta min, 'tô xō bāvēža t āvēdā, aži dē xō dūv taFā hāvēžim.' piştî min jilkēt xō ēxistîn, min xō fûs kirî, min xō āvēťî t āvēdā. dinyā şār—tô tbînî az ž sarmādā tlarizim—az hāfîma darē, barē xō dimē, ava tîq tîq wē p min kanitin. az çi bēžimē nōka? az biqutîm az naşēmē, az naqutîm žî pā dē—barē xō bidē, hō l min kir ô dinyā ēvāra w dinyā şāra w azē nasāy bîm.' wallā, pîramērē ma fā bî, az ô aw aşt kirîn, çār fils žî dāna min, gôta min, 'dē, hara, mām xulām, sar fēkā xō. jārakî dî mirōvakî waşā ta ž fē nabit!'

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782. M: Waxtê bābē min fažû tkîřîtin ô dārā dē gundî ēn ž gundā

to me, 'You can't.' I told him, 'By God, I can.' He said to me, 'Well, by God, you can't. If you can, go on, take off your clothes and throw yourself down the cliff, into the water.'

779. I looked at him (and saw that) this boy counted me as nothing. If I didn't take off my clothes and throw myself into the water I would be worthless in his view. I said to him, 'Well, can you throw yourself into the water from this cliff?' He said to me, 'Yes.' I said, 'Go on then, you throw yourself in and I'll throw myself in too.' He said to me, 'No, first you throw yourself in, then I'll throw myself in.' Well, really, I agreed to this and I took off my clothes, I paid no heed (to whether) the water was freezing or warm—I took off my clothes, stripped myself naked, I went 'whizz' and threw myself right into the water.

780. When I threw myself into the water, naturally I went under. I brought my head out and after two or three—a minute or thereabouts—I brought my head out and looked at my companion, who was on top of the cliff looking at me and laughing at me. I was very angry at this and it really made me wild.¹ I began to swim breast-stroke, I reached the side of the rock, grabbed hold of it, climbed up the cliff and, by God, I grabbed the boy by the back of the neck and was about to hit him. The boy threw up his hand and was going to hit me too. I looked at him (and saw that) he was much stronger than me and, honestly, I was afraid of him.

781. I looked (up and saw) an old man coming by there and he said to me, 'What are you doing, lad? You should be ashamed. It is evening, and you stripped naked like that! What are you going to do?' I told him, 'If you please, the story about this boy is that he said to me, "You throw yourself into the water and I too shall throw myself in after you." Then I took off my clothes, stripped myself, and threw myself into the water. It was cold—you can see that I'm shivering with cold—I came out and saw that he was sniggering at me. Now what should I say to him? If I hit him (I shall lose, because) I can't manage him, and if I don't hit him then he'll—look at him, this is what he did to me and it's evening time and cold and I shall become ill.' Well, this old man of ours got up and reconciled him and me, and he gave me a penny and said to me, 'Here, run along, old fellow, on your way. Another time don't let such a fellow lead you astray!'

* * *

782. M: When my father buys charcoal and wood (in the tree) the

bābē mi [bā mi] ži dē pāra dita wān ô talisā dē dit wān ô gundī ži dē čin, dārēt xō biřin. l wērē dārā dē kōm kin, hamīē t kōmarēdā, dē āgirī ži bar dinē ô pištī hingī dē āxē sardā kin, haķar řažūā lūla čē kin. haķar ž xō řažū hadādī bitin dē p āvē řamrīnin. waxtē p āvē řamrīnin dīsā tkina talisādā ô dirūn ô bō ma t-īnin vērē, har talīs p haqē xō dīsā.

783. Ô dārā ži, dārēt sipīndārī, waxtē tkiritin aw tčit gundēt dūr, l wān 'adrā, p wān gundāva tčitin ô tkirit wān dārā ô t-īninin zāxō. vējā l wērē, ž gundā, p xābūrī tīnit p āvē. karxā čē tkin, har karxē sih řā yē tēdānin, sih řāēt dārī, ô ēk ži sar sūār tbit ô tīnit řatā zāxō. waxtē tīnina zāxō l wērē dē lōrīē kin, řirumpēlē, ô dē bin řatā mūsil, dav wakīlī, l wērē dē firōšin ô pāši dē řisābā xō kin ô dē pārēt xō īninin ô dē ētin.

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784. M: Duhī gōfīn dē řajāj ēn ž mūsil. čōbīn makahē, l wērē 'idē čōbīn 'arafātē ô bīn řajī ô hātīn. duhī ži pā ēkē hay, řirānē maya, aw ži čōbī řajē. mi ži gōf, tvēt az bičim, pēšiā wī bičim wērē, řatā nīvā řēkē. am ži řēbakē sūār bīn ô čōyn pēšiā wī ô galak 'ālam hātīn pēšiā wī. am čōyn, gihaštīna marīnā, řū ništīna xwārē l wērē, ma čāy va xār ô āv va xār ô am řū ništīn xwārē, am māyn l hīviē, nahāt. tō nābēži dirang yē dar řatīn ô galak 'ālam ži hāfbī pēšiē, ž tēhnā řatbīn hamī, galak ži žē zivīřinva.

785. Pāši řajīē ma hāt, dirangī, sa'at řaš ô nīv. wallā, am pēkva zivīřin, wallā, am hātīn řatā bāsītkē. l wērē dīsā hinda řirumpēlēt di ži hāfbīna pēšiē. am hātīn řatā nēzik řazā. 'ālam galak hāfbī, xalk galak hāfbī pēšiā wī. řači hāt dastēt wī māči kir, wallā, ô řajī ži pīā hāt, ž řirumpēlē hāta darē ô pīā hāt lgal 'ālamē. pištī hingī řajī gahišta řāmi'ē, čō, l wērē nivēžā 'ayšā kir ô pištī hingī hāta māl, řiv ži māl čē kirbī.

villagers will come from the villages, my father will give them money and sacks and then the villagers will go and cut their trees. There they will gather the wood all in a heap¹ and set fire to it, and afterwards they will put earth over it, if they are making 'tube' charcoal.² If it is to be blacksmith's charcoal they will quench it with water. When they quench it in water then they put it into sacks and sew them and bring them here for us, each sack at its own value.

783. And as for the wood, the poplar trees, when he buys them he goes to distant villages, in these areas, he goes to those villages and buys the trees and brings them to Zakho. From there, from the villages, he brings them by water, by the Khabur. They make rafts, each raft having thirty stems in it, thirty stems of wood, and someone gets on it and brings it as far as Zakho. When they bring them to Zakho, there they will put them into a lorry, an automobile, and take them as far as Mosul, to the agent, and there they will sell them. Afterwards they will make their accounts and he will fetch his money and come (back).

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784. M: Yesterday they said that the pilgrims were coming from Mosul. They had been to Mecca and there, at 'Id, they had gone to Arafat and become Hajis and come (back). And yesterday—well, there is one who is our neighbour, and he too had been on the pilgrimage. So I said (to myself that) I ought to go there and meet him half-way. So we got into a jeep and went to meet him, and many people came to meet him. We went and reached Merina and sat down there, we drank tea and we drank water and we sat there, waiting for him, and he didn't come. Believe it or not, they had set out late, and many people had come to meet them too, and they were all dropping from thirst, and many of them went back.

785. Afterwards our Haji came, late, at half past six o'clock. Well, we returned together, and we came as far as Basitké. There again a number of other cars had come to meet them. We came until we were nearly at the gardens (surrounding Zakho). A large crowd had come, many people had come to meet him. Whosoever came, they kissed his hands and, well, the Haji came on foot, he got out of the car and came among the crowd on foot. Afterwards the Haji came to the mosque, and went, and there he performed the evening prayer, and afterwards he came home, where supper had been prepared.

786. Xalk hāfin hamî l dav wî, wallā bahsê hajê kir. hind gôt l hajê, l wêrê, makahê, galak girāna, gôt, 'hatā bitilê āvē bô ma t-înād bist ô pênj filsā.' ô xalkê madîne ži galak, ya'nî, mu'amilatā wān xôša ô masalā dizîā nik wān nîna. çi tiştê mirôvî hindā bibitin, pisyār bikitin, dē bînitinva, 'aynî wî tiştî dē bînitva. çu awê dîfirê l wêrê nîna, hîla w hawāla nik wān nîna.

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787. X: Sālā hizār ô nahşad ô pênjî ô dôê, piştî min maktab xalās kirî, tamām bî, az ta'in kirim mu'allim l liwā silēmānî. mi natzānî liwā silēmānîê kô tadrîsât ô xāndinê l wêrê p kurdîā ô fāstî ži min natzānî az kurdî binivîsim ān kurdî bixûnim, çunkî xāndinā min maktabê hamî ž ibtidāîê ô mutawasitê ô sānawîê ô dawrā mu'allimā hamî p 'arabî bî, mi çu kurdî natzānî, na xāndin ô na nivîsāndin.

788. Piştî az çöyma silēmānîê. azmānê wān ži na wakî azmānê maya, yānî lahjatā wānā ž yā ma. farqê tgal yā ma hay. az mārma hayrî, az çi bikim, çi nakim. az majbôr bîm, hukmatê az ta'in kirim, az çöma gundî, barê xô dimê kifêbêt maktabê hamî p kurdî tab' kirîna. az nizānim bixûnim ô aw ži azmānê ma tē nāgahin. az çi bikim, az majbôr bîm kurdîā wān az 'alimim ô sar hindêrā ži min darsê kurdî tgôfina wānā!

789. Hayvā awwilî, hayvā dôê, hayvā siê min galak zahmatî dîf wa az p maktablîāva ži galak twastām çunkî min azmānê wānā natzānî. barê hayvā çarê ô pênjê, hatā kô waxtê sālā awwilî dā xalās bitin, az taqriban azmānê wānā bāş fêr bîm ô bāş 'alimî bîm. nôka azmānê wānā az bāş tzānim wa az zahmatîê tērā nābînim.

790. Waxtê kô az darsā bēžima wānā, piştî kô az azmānê ālê silēmānîê fêr bîm ô 'alimîm, min muşkilakî dî hāta pēş miva. hindak ž talabêt min, ž maktablîā, na sôrān bîn, ya'nî na xalkê silēmānîê bîn ô azmānê xalkê silēmānîê natzānîn. aw talaba

786. All the people came before him and, well, they discussed the pilgrimage. He said that on the pilgrimage, there in Mecca, it was very expensive. He said, 'So much so that they used to bring us bottles of water at (the equivalent of) sixpence.' Moreover the people of Medina, that is to say their dealings, are very pleasant and there is no question of theft among them. Whatever a man may lose, if he ask about it he will see it again, he will see that very thing again. There is no thingummy there, no trickery among them.

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787. Kh: In the year 1952, after I had finished school, and it was over, I was appointed as a teacher in the province of Suleimaniye. I did not know that, in Suleimaniye province, the teaching and studying there was in Kurdish and moreover, (to tell) the truth, I did not know how to write Kurdish or to read Kurdish, for all my studies at school, at the Elementary and Intermediate and Secondary (schools) and the Teachers' (Training) Course, had all been in Arabic. I knew no Kurdish, either to read or to write.

788. Afterwards I went to Suleimaniye. Their language, moreover, is not like our language, that is to say their dialect compared with ours. There is a difference from ours. I was baffled as to what I should do and what I should not. I was obliged (to go on) as the Government had appointed me, so I went to the village and saw that all the school books were printed in Kurdish. I did not know how to read them and, what is more, they did not understand our language. What was I to do? I was obliged to learn their Kurdish, and on top of that I used to give them Kurdish lessons!

789. In the first month, the second month, the third month, I had a lot of trouble and I was very tired of the pupils, as I did not know their language. From the fourth and fifth months until the first year was coming to an end I learnt their language pretty well. Now I know their language well and I have no more difficulty with it.

790. When I was giving them lessons, after I had learnt the language of the people of Suleimaniye, another difficulty confronted me. Some of my students, of the pupils, were not Sorani,¹ that is to say they were not people of Suleimaniye and they did not know the language of the people of Suleimaniye. Those students were Hauramis. Now there is also a very big difference between the

hawrāmī bīn. vējā azmānē hawrāmīā gal azmānē xalkē silēmānīē žī farqakī galak mazīn wē tēdā hay. am azmānē xalkē silēmānīē nizānīn, aw žī azmānē xalkē silēmānīē nizānīn ô fadrīsā žī p azmānē xalkē silēmānīē bī. vējā makṭablīā žī zaḥmatī dīf ô mi žī zaḥmatī tgal makṭablīā dīf.

Haurami language and the language of the people of Suleimaniye. We do not know the language of the people of Suleimaniye, nor do they know the language of the people of Suleimaniye, and the teaching was in the language of the people of Suleimaniye. So the pupils had difficulty and I too had difficulty with the pupils.

NOTES

(Numbered in accordance with the paragraphs of the translation.)

- 1ⁱ. Literally, 'his hearth is blind'.
- 2ⁱ. Lit., 'O my King'; v. *KDS-I*, § 200 (a).
- 2². *bāla gardān* is evidently a corruption of Pers. *balā-gardān* 'warding off misfortune', but is here understood as 'the revolving wing (which protects)', as the alternative form *bālī gardān* shows (v. *KDS-I*, § 185 (b)).
- 2³. Lit., 'before my eyes'.
- 2⁴. The bosom of a man's *čōxa* jacket, bound at the waist by a *pištēn* cummerbund, makes a convenient and capacious pocket.
- 4ⁱ. Throughout these texts the singular agential suffix *-ī* 'he' often appears where the context seems to require the plural *-yān* 'they'.
- 6ⁱ. i.e. Turkish *Qambār* 'Qamber, (name of a) faithful servant' and *tay* 'colt'. I owe this explanation, among others of the names of characters, to Mr. C. S. Mundy.
- 7ⁱ. Lit., 'the grey-bearded uncle'.
- 7². Lit., 'when good and evil visit him he will not be guilty', or the like. The text is obscure, the original *gunāhbār abū* making no sense.
- 8ⁱ. Lit., 'let . . . my eyes fall on the foreheads of thy children'.
- 9ⁱ. *fāwāzgar* < *fāw-ū-šikār*; cf. Bin. 332, Rdz. 475.
- 10ⁱ. Lit., 'there is no power, authority'; *dasalāt* < **dast-hal-hāt*.
- 11ⁱ. Lit., 'strike his neck'.
- 14ⁱ. Lit., 'mirror'. It was once customary to have a small mirror set in a finger ring. Cf. Mann, Muk. 32²⁷.
- 14². Lit., 'captured, seized'.
- 18ⁱ. Lit., 'beat it'.
- 18². Only the narrator's conception of etiquette could allow such a mode of address!
- 20ⁱ. Lit., 'what is *I* for him?' See *KDS-I*, § 196 (c).
- 23ⁱ. A traditional formula when asking for a girl's hand in marriage; see Bin. 364.
- 27ⁱ. Lit., '(in the) wilderness'.
- 28ⁱ. Lit., 'my sweet soul'.
- 30ⁱ. i.e. the formula *bismillāh* 'In the name of God', uttered before any enterprise.
- 32ⁱ. Lit., 'would not pass the time'.
- 34ⁱ. It is customary to hold a great man's stirrup when he mounts or dismounts and to man-handle him into or out of his saddle.
- 34². Lit., 'I shall not eat your bread (except) on the condition (that) you give your fighting for today to me'.
- 35ⁱ. The narrator himself had no idea of the meaning of *dūdāna*.
- 35². *binēšt* is mastic of the *qazwān* terebinth tree.
- 35³. Lit., 'brandish thine own hand'.

NOTES

- 36¹. Lit., 'heavy pillar'.
 36². Lit., 'paired him with the earth'.
 46¹. Cf. Mann, Muk. 6⁵.
 48¹. The normal meaning of *hât-û-nahât* (lit., 'came and came not') is 'chance'.
 49¹. Lit., '(If a) shod (creature) has come I have broken shoes', &c.
 51¹. Cf. War. 221.
 51². Lit., 'This talk is all a farthing's worth to me'.
 53¹. Lit., 'two lemons appeared on her breast'. The standard Kurdish metaphor is 'two quinces'.
 54¹. Is '*arî û qurî*' a hybrid of '*arî û kursî*' 'the Throne of God' and '*arî û farî*' 'heaven and earth'? Cf. the proverb, *la 'arî tî ba qurî kas ba dîy xîy nâlî turî* 'from heaven down to earth nobody calls his own butter-milk sour', i.e. no man cries stinking fish.
 55¹. Lit., 'do the mountains'; *lâx* 'mountain', *dâx* 'sorrow', but here merely a rhyme; v. *KDS-I*, § 252 (a).
 56¹. Lit., 'whichever household has drunk licit milk', i.e. people who have done no ill and whose mothers have, therefore, never since begrudged suckling them; cf. Mann, Muk. 41⁹.
 56². *pîrêzin*, v. *KDS-I*, § 183 (b).
 57¹. Lit., 'put your shoes on my head'; v. note 288¹.
 61¹. '*abâ*, 1, a loosely-woven woollen cloak worn by Arabs and some Kurds; 2, an all-concealing black cotton garment worn by townswomen.
 79¹. Lit., 'I have burst'.
 80¹. Lit., 'We place you on our heads'; v. note 57¹.
 81¹. In this guise Sultan Mahmud of Ghazni, his favourite Eyaz and his minister Hasan Meimendi fill, in Kurdish legend, the roles played by the night-wandering Caliph Harun al-Rashid and Jaafer the Barmecide in the Arabian Nights.
 82¹. By this offer the Black Rider reveals her sex.
 83¹. Lit., 'hand to(wards) knee'; v. *KDS-I*, § 252 (b).
 86¹. *mubâraki(t) bî*, 'may it be auspicious for you', an expression used when giving a gift, or indicating that a person is welcome to have whatever he may have admired.
 87¹. *sa'ât yak(î 'arabî)*, 'one o'clock (Arab time)', i.e. reckoning always from sunset as twelve o'clock.
 89¹. Lit., 'O my ruined home'.
 91¹. A *kôpân* is a high pack-saddle with a pommel at the front and back, as opposed to the low flat *kurtân*, and all the more fantastic as a portable magic token.
 94¹. Lit., 'a (speck of) dust', used generally for 'a little'.
 94². *tû* introduces a variety of oaths, e.g. *tu xwâ* '(I conjure you) by God' < *tû (bî) w xwâ* '(may it be) you and God'; *tû pêyamar / qur'ân / sarî bawîki(t) / qabrî bawkim* 'by the Prophet / the Koran / thy father's head / my father's grave [even prematurely!]'. The form does not appear to be native to Sul., which would have **tû bî tû*. . . .
 98¹. In Kurdish *faqê* (< Ar. *faqih* 'jurist') signifies 'one studying to become a mullah'.

KURDISH DIALECT STUDIES

100¹. Lit., 'fourteen-year-old', the accepted ideal of youth and beauty; our 'sweet sixteen'.

108¹. The 8,500 ft. peak overlooking Sulcimaniye (2,750 ft.).

110¹. Lit., 'bought back our blood'.

111¹. Lit., 'light'.

117¹. i.e., presumably, dry seeds.

121¹. *faranfî* (< Ar. *farajîyya*), a large felt cloak with projecting rudimentary sleeves.

122¹. Lit., 'yellow'.

123¹. Lit., 'fifteen nights'.

130¹. (*nâw*)*gal* 'crotch', *qîr* 'arse'.

141¹. The magic characters in Abdullah's stories appear in imaginative guises; cf. the pack-saddle in Sul. 91, and contrast the everyday demons in this same theme, War. 284.

142¹. Ar. *şaxr*, the jinn who possessed himself of Solomon's signet, and so his kingdom. See Sale's translation of the Koran, note to Chap. xxxviii (v. 32).

145¹. Lit., 'Georgians'.

146¹. This seemingly fatuous exchange—'Who is it?' 'It is I'—is constantly repeated through Kurdish outer doors. A Kurd's home may need to be his castle.

146². This gentle blackmail, possible only because of Kurdish notions of hospitality, is often used by storytellers to extract information from their characters; cf. War. 289, &c.

147¹. Lit., 'may your neck be free'.

149¹. *âmôzâ*, 'son, or daughter, of one's father's brother (*mâm*)'. A Kurd has the right of refusal of the hand of his *âmôzâ*.

151¹. The text jumps, temporarily, to the third person.

153¹. It is, of course, a prerequisite of Muslim prayer that the head be covered.

156¹. *mawlû(d)*, primarily a gathering to celebrate the anniversary of the Prophet's birth.

158¹. Lit., 'this night', as Muslims reckon the day from sunset to sunset; cf. note 87¹.

159¹. Lit., 'whither do you make your auspicious (journey)?' More common, in the same sense of inquiry, is *êyîr bê*, 'May (your journey) be auspicious' (cf. Tk. *uğurlar olsun*).

165¹. Lit., 'mud on my head'.

167¹. Lit., 'may it be increased for thee very much'.

169¹. Lit., 'by God', but with none of the force of the English oath. The Arabic equivalent, *wallâ(hî)* in Kurdish pronunciation, is no stronger.

170¹. Lit., 'on his head'.

171¹. Lit., 'then it was the year 931, (which) is no little time until now'.

172¹. Tawéle, Khormal, Gulp, and Biyare are all villages at the foot of the Avroman (Hauraman) range, just within Iraqi territory.

174¹. It is not at all clear who took what in this transaction, but the translation given seems to make most sense.

NOTES

179¹. Lit., 'and arrack has not been the cause of these funny things happening to him (alone)'.

181¹. Lit., 'may your dead die'.

182¹. Lit., 'does not play the coward'.

187¹. The 'famous Mullah', *malāy maṣhūr*, is known colloquially as 'the aforesaid Mullah', *malāy mazbūr*.

191¹. *pala*, 'the first autumn rain to wet the earth to a depth of at least a hand-span'.

191². See F. Barth, *Principles of Social Organization in Southern Kurdistan*, Oslo, 1953, Appendix I. In this otherwise excellent description the terms *wuṣkawārd* and *taḥākāl* seem to have been transposed.

194¹. Lit., 'the good work is in our hands'.

196¹. *adērīn*, v. *KDS-I*, § 206 (a), fn.

196². There is some confusion here. *gōzawān*, Sul. *gōzabāna*, is properly 'a handful of nuts, dried fruits, and similar sweets given to a guest', at the celebration of the birth of a son or at a *mawlūd* (see note 156¹).

197¹. Chapter xxxvi of the Koran, beginning with the cryptic letters *yā sīn* 'Y S', and named after them.

198¹. Lit., 'leaves behind a long life for all of us here present'.

198². The first chapter of the Koran (Ar. *fātiḥa* 'beginning'), repeated constantly as a prayer.

200¹. *gōl* 'quantity that fills the two hands cupped together'.

203¹. The 4,000 ft. ridge overlooking Siyare village (2,250 ft.).

204¹. Although military service was (1955) theoretically universal in Iraq, many illiterate people still believed the call-up to be regulated by the Ottoman system of *qur'a*, drawing lots.

206¹. Lit., 'they Q'ed me', slang for *qayd kirdīn* 'to enrol'.

207¹. Lit., 'I shall give *badal* for you'. By this device, of paying 50 dinars (later 100 dinars) for a fictitious *badal* substitute, it was possible to reduce one's liability for service from two years to three months.

208¹. In Firdausi's *Shahname*, the literary source of this story, the country is called *Irmān*, and its inhabitants have recourse to Kei Khusrau, grandson of Kei Kaos.

209¹. Lit., 'telescope-man'.

209². Lit., 'with bound arms (or wings)'.

209³. All the verse in this text is in a mixed dialect with a strong southern flavour.

210¹. *Bēžan* in the *Shahname*, where it is his father, *Gēv*, who objects his youth, as the verse in the next para. indicates.

210². Lit., 'orphan'.

217¹. Lit., 'O (thou to whom) thus and thus has been done'.

219¹. Lit., 'My (gelding) pack-horse's testicles (and) Shah Afrasyab (would be of equal use)'.

220¹. In the *Shahname* the brother of Afrasyab is called *Garsēvaz*.

221¹. Lit., 'European nails', i.e. iron nails, not wooden pegs.

223¹. A demon of Mazenderan, slain by Rostam. In the *Shahname* it is the son of the demon *Akvān*, another of Rostam's victims, who guards the pit.

- 223². Possibly a reflection of the people of *Irmān* (see note 208¹).
- 224¹. *ḡāhānnāma* is a corruption of Pers. *ḡāhān-numā* 'world-showing'; cf. Kd. colloquial *qiblanāma* 'magnetic compass' < *qibla-numā* 'Kiblah-showing'.
- 227¹. Lit., 'after twelve o'clock Arab time' (see note 87¹).
- 229¹. *kuḡēra* is the normal oven-baked 'chupatty', made by a baker. In the home, a kind of large wafer called *nānī tīrī*, 'rolling-pin bread', is baked on a griddle and stored in baskets. When needed it is simply sprinkled with water.
- 229². Lit., 'May your house be ruined', not a very sympathetic expression.
- 230¹. Rostam pretends to take the shorn Manije for a boy; v. *KDS-I*, § 181 (a), fn. (the words 'but . . . politeness', and the cross-reference on p. 157, l. 6, to be deleted).
- 234¹. Lit., 'a gram', but plainly the story-teller had no idea of what it represented. Authority has often decreed, without noticeable effect, that the metric system of weights should displace the Turkish. This is based on the *ḡōqa* 'oke', of 400 'dirhem-weights', which varies from town to town. In Suleimaniye 1 oke = 3.5 kilos.
- 243¹. i.e. the 'Mad' stream, an unpredictable right-hand tributary of the river Sirwan (Diyale).
- 245¹. Also *Oniki Imam*, i.e. 'the Twelve Imams'.
- 245². During the 1939-45 war there was a large Polish army camp in this vicinity.
- 246¹. *tanaka* is a 4-gallon oil tin; therefore, a 'measure' of three bushels in all.
- 247¹. *hawāna*, Sul. *hamāna*, is a bleached goat-skin bag for holding flour and other dry goods (Pers. *anbāna*).
- 251¹. Perhaps for Sul. *yārī* 'game, sport'. War. has *kāya* 'game'.
- 269¹. The 'thirty-maund rider'?
- 270¹. Lit., 'it was a "defence" arrow'. The story-teller seems to have had some sort of firearm in mind, rather than the original 'bow and arrow'.
- 274¹. Lit., 'that you had not extracted this pretext from me'.
- 284¹. See notes 141¹, 142¹.
- 284². Lit., 'Yes, where?' *labē* is normally the reply made by a female to a summons (v. Bar. 746), where a male would say *balē*, or simply *ā*.
- 288¹. *kilāḡ* (Sul. *kalāḡ*) are similar to Persian *ḡīve*, being made almost entirely of cotton, with soles of compressed rags threaded on thongs. *k/qōn(d)ara* are shoes of European type (Tk. *kundura*). *pēlāw* signifies 'footwear' in general.
- 289¹. 'Blind' is properly *kōr* in War., Sul., Muk., *Sinaī*, &c., but *kōr* in *Hawrāmī*, the nearest non-Kurdish dialect.
- 294¹. Lit., 'stopped, detained him'.
- 305¹. Lit., 'mounted his head'; cf. Bin. 326.
- 312¹. Cf. War. 191.
- 315¹. Rom signifies Asia Minor, or that part of the Eastern Roman Empire conquered by the invading Muslim armies. This legend of the first Crusade reflects history but palely. Melikshah, reg. A.D. 1072-92,

was the son of Alp Arslan Seljuq, not, as here, his father. It is impossible to identify his opponent *Petros, *Patrus šāh* in the Persian versions of the tale.

316¹. Lit., 'Glory of the Crown'.

327¹. See *KDS-I*, § 230 (d).

330¹. The translation here is doubtful. The original ending of the sentence, . . . *agar tartībī dān*, is incomprehensible.

340¹. *qalāyē* seems to be a plural of *qalāca* 'small fortress' (see War. 276), formed on the analogy of Ar. *kanīsa* 'church', pl. *kanā'is*. But Kd. *kilīsā* 'church' was surely intended.

343¹. 'Brightface' < **farrux-liqā*.

348¹. See *KDS-I*, § 243 (a).

359¹. Ar. *du l-qarnayn* 'the Bi-corn' is Alexander's usual title in Muslim mythology.

361¹. Lit., 'I'll put a sorrow in your liver (= heart)'.

364¹. Lit., 'an unseen transaction is not proper'. *nađīta* must be a corruption of Pers. *na-dīda*.

380¹. In the foothills, 8 miles due east of Qala Dize.

382¹. Lit., 'the ox'.

382². *šew* 'furrow'; cf. *šēf*, War. 191, Bin. 312.

383¹. Lit., 'ploughshare'.

384¹. *pēmafa* is a broad-bladed shovel used as a portable sluice in directing water into the required irrigation channel.

385¹. Lit., 'its top became white'.

385². *ēxta kirdin* = *xasāndin*, lit., 'to castrate'.

388¹. Various types of *māxū* oak-gall are collected, *gizgil* being large and red, *sēka* large and star-shaped, &c.

388². A weight, evidently of about 15 lb. avdp. (< Russ. *puđ* ?).

388³. Tobacco being a state monopoly, prices depend on an annual official inspection of the crop.

392¹. See note 81¹.

394¹. See note 98¹.

403¹. See note 181¹.

404¹. Lit., 'make him the target of guns'.

404². Note *mis* 'copper', but *miz* 'lead' or 'tin'.

407¹. *zī* is 'Christ's thorn', *Paliurus Spina-Christi* Mill. (see Evan Guest, *Notes on Plants and Plant Products with their Colloquial Names in Iraq*, Dept. of Agriculture, Baghdad, 1933); -*alēn*, v. *KDS-I*, § 255 (c).

408¹. The homespun *ēōxa* jacket and *fānik* pyjama trousers are made from long strips of *būxū* undyed woollen cloth about 18 inches wide. The warp is first stretched (*fāyal* [*kirdin*] < **fā* (h)ēl- < *fā* *hēštin*) between poles some yards apart and sized with *as(ti)rēlik*, Sul. *sirēš*.

414¹. *tikrār* for *ta'bīr*?

415¹. The catchword *aḥlāl*, of doubtful origin, appears in this text with a variety of meanings.

416¹. Note that *la bar kirdin* means in Sul. 'to put on', in Arb. 'to take off' clothes.

416². Lit., 'confessed'.

419¹. i.e. mirrors. The purpose of this stratagem, already described in Firdausi's *Yūsuf u Zalīxā*, was that Y. should see Z. everywhere, even when he turned away from her.

420¹. This passage is obviously mistaken. Even in this muddled version Joseph must have interpreted the Jew's dream, as the next paragraph shows.

426¹. See note 100¹.

429¹. *tē kirdin* 'to insert, pour (tea, grain) into (a cup, sack)'.

431¹. 'azmat for *hasrat*?

432¹. *ćimak*, cf. Sul. *ītūmak* < *ē/šit(ū)mak* 'things'.

436¹. Lit., 'my milk is licit', cf. note 56¹.

438¹. Lit., 'carried out (caused to reach its place) the command of God'.

438². Lit., 'cheapness', antonym of *girānī* 'dearness, famine'.

450¹. *qarār*, presumably a corruption of Sul. *qirāl* (< Tk. < Russ. *korol'*), meaning here a 'King of the Franks'.

455¹. From Ar. **šaymu l-iḏār* 'having a mole on the cheek'?

466¹. *walhāzīr* for *wa l-hāsīl*.

471¹. *Ḥisānat* for *vazīr* at?

473¹. 'Uḥmān b. 'Affān, of the house of Umayyah, was a son-in-law of Mohammed and became the third Caliph of Islam.

474¹. Lit., 'a Georgian', cf. note 145¹.

477¹. *tōz* is literally 'dust', but Sul. *tōzēk* 'a little'; v. note 94¹.

477². Lit., 'this has no meaning'.

481¹. See note 149¹.

483¹. See note 438¹.

484¹. Lit., 'there is work of deprivation'.

485¹. The text here moves into the third person for eight paragraphs in a way that it is impossible to ignore in translation (cf. note 151¹).

487¹. *tāq*, lit., 'arch' or 'niche'.

490¹. Lit., 'your children and yourself, all'.

491¹. *qaysarī*, a covered quadrangle in a market with shops, facing inwards, on all sides.

505¹. Lit., 'go to the pair (of oxen)'.

508¹. *bāšēr*, Ak. *bāšar*, means both 'market' and 'town'.

509¹. The story-teller mentions first the Turkish pound (*līra*) but hereafter the Iraqi *dīnār*. He then falls to Iraqi shillings (properly *dirham*), but reverts later to the old Turkish silver *majīdī(ya)*.

512¹. *šiv*, Ak. &c. *šiv*, is 'supper' and especially 'stew'.

514¹. *kar-bāb-xudān* is a double *bahuvrīhi* compound, 'having a *kar-bāb* (i.e. 'one who has an ass for a father') as a master'.

522¹. See note 509¹.

529¹. The body of a Muslim is laid in a niche, at the bottom of the grave, covered by a flat stone or stones. See War. 198.

529². Lit., 'May your life not last!', Sul. 'amri(t) *namēnē*.

534¹. *ṭayr* being masculine, the oblique form *ṭayrikē*, rhyming with *pīrikē*, must be put down to poetic licence.

536¹. The *qışla* (Tk. *kışla* 'barracks') is the building in each district centre which houses the offices of the *qāym(m)aqām* (district governor)

and all other government officials, including the police. It is known in Sul., &c., as the *sarāy*, v. Sul. 181.

536². *az xulām* = *az banī*, lit., 'I (am your) servant'. A woman says *az xidām* (v. Bar. 746).

537¹. Lit., 'orphan'.

541¹. Lit., 'free my neck from (them)'.

543¹. *paqīn*, lit., 'to split, burst', cf. Fr. *crever*.

545¹. See note 159¹.

546¹. Evidently the version of the Fall current among snakes.

553¹. Lit., 'to him'.

556¹. Ar. *la'b* 'game', probably for Kd. *lēb* 'ruse, trick'.

560¹. Lit., 'at six o'clock', counting from sunset, v. note 87¹.

562¹. Anacoluthon, v. KDS-I, § 306 (a).

564¹. Lit., 'I and H.R., H.R. and I, yonder whither, whither yonder?'.

569¹. Lit., 'all are you'.

574¹. Lit., 'Assistant (Commissioner) and District Superintendent', the highest police ranks the narrator would have heard of.

577¹. Lit., 'governor' or 'prince'. The narrator forgot Harun al-Rashid suddenly.

581¹. *qurōm* M., properly 'stump', perhaps confused with *qulēr* F. 'hollow of a tree'.

581². Lit., 'do not say'.

586¹. Lit., 'relative of your uncle'.

588¹. i.e. with the normal formula (*p*) *xātīrā ta*, or to a company Ak. *xātīrā-ngō*, Am. *xātīrā wa*, &c.

610¹. Lit., 'May you be the sacrifice of my head'.

619¹. This reliance on witnesses of character is the practice in Islamic religious courts.

621¹. Lit., 'them', i.e. the monies, *pāra* being used in the plural in the Badinan dialects.

626¹. *čalabī* is used in the Badinan dialects as a title for any well-to-do Muslim, a wealthy Christian or Jew being known as *xāja*. A secondary meaning of *čalabī* is 'soft, effeminate'.

628¹. The story-teller, Faris, was naturally unconscious of the irony of calling the 'verse' in the text *fārisī*, rather than *fārsī* 'Persian'.

629¹. Lit., 'nobody breaks the dignity of guests'.

630¹. *dōtmām* 'paternal uncle's daughter' = Sul. *āmōxā*; see note 149¹.

640¹. Lit., 'work'.

641¹. Lit., 'to my hand'.

642¹. Lit., 'free my neck (of any obligation)'; cf. note 541¹.

673¹. Before their exodus in 1950 the small communities of Jews in the Badinan area consisted mainly of weavers. The trade is now practically a monopoly of the Armenian population of Zakho, refugees from Dihé in Turkey (see Zx. 772). The healds and reed of the common local loom are suspended just above ground level and the weaver sits in a slight depression in the floor with his feet operating the treadles in a pit.

683¹. See note 61¹.

702¹. Lit., 'big'.

718¹. The curtain wall of a town, Rdz. *šūra*, Ak. *šūr*, Am. **šühr*, *šīhr* Zx. *šūrha* (< Syr. *šūrā*). Elsewhere the Ar. word *sūr* is used.

720¹. The homespun woollen suits of the Kurds of Badinan and Soran are much more colourful than those worn in the south, where the *řānik*, pyjamas narrowed at the ankles, and *čōxa* jacket are normally of a brown or fawn colour. (See note 408¹. Only the *piřū*, the waist-hem through which the *bandaxen* pyjama cord passes, is traditionally of bright-coloured, usually purple, material.) In Badinan the material (see note 673¹) is normally coloured, striped or pure white, and may have a colourful woven pattern in addition. Finally, the tailor embroiders the finished suit lavishly (nowadays with a sewing-machine) in a contrasting colour. The trousers have wide bottoms, and are always named first, the suit being known as *řānī w barbūx* in Rdz., *pařma w bargūx* in Akre, and *řal ō řapik* in Zakho.

720². Again in contrast to the silk scarves (Sul. *řāmāna*) worn loosely as turbans in Soran and farther south, the Badinani Kurds wear two fringed black-and-white Arab *keffiyehs* (*řamadānī*), rolled into tight 'sausages', wound round a colourfully embroidered *kilāv* cap.

720³. Lit., 'backs'. The cummerbund (Ak., Am., Gul. *řūtiķ*, Zx. *řal* (?), Shn. *řalama*) is made as long as the owner can afford, sewn to make a tube, and wound back and forth round the waist to make a rising line, or lines, of crossings in front. In Soran and farther south the cummerbund (Sul. *piřtēn*, War. *piřen*, *piřton*, Muk. *piřtēnd*, Sor. *piřdēn*, *piřdbēnd*, *piřbēn*) is simply wound round the waist to make as broad a sash as possible. A type of spangled velvet is much prized for 'full dress' wear.

721¹. Lit., 'a bend in a watercourse'. Although only a few hundred feet below the hill-top of Amadiye, Sulav is remarkably cooler.

725¹. Rashave (Blackwater ?) is a village on the right bank of the Zab three miles north of the confluence of the Sipne. It is not, therefore, clear which stream is meant by the 'Blue river'.

726¹. There is a village Baluke two miles due south of Bétkar, across the Zab.

729¹. See note 626¹ for the name Chelebi. Fēris, from Ar. *fāris*, implies 'horseman, cavalier, knight'. Bahram was evidently the son of a concubine, or the offspring of a morganatic marriage.

730¹. Lit., and perhaps even here, 'kill'.

738¹. i.e. double or quadruple it, in terms of 1955 wages.

740¹. Lit., 'Ear-rings (*guhār*)—Forty plaits'.

742¹. Lit., 'infidel'.

743¹. *niřdārī* is presumably a corruption of Pers. *nuřādīr* 'sal-ammoniac'.

753¹. Lit., 'don't spread any excrement'.

759¹. That Bad. *bispōr*, elsewhere *piřpōř*, has this basic, and socially significant, meaning of 'a child old enough to help about the house or with the flocks' (cf. War. 188 *wařwēřka*) is confirmed by Č. X. Bakaev, *Kurdsko-russkij slovar'*, s.v. p. 291a. The definition in Jaba-Justi, *Dictionnaire kurde-français*, s.v. p. 78b, 'berger physionomiste, . . . qui a la capacité de reconnaître dans un grand troupeau de brebis, la mère de chaque agneau', appears to be an imaginative exaggeration. In Sul. the

NOTES

word is used (borrowed?) with the modern meaning of 'expert', but was explained as '(expert) tracker of lost sheep'.

769¹. Lit., 'cry-for-help on purpose'.

772¹. See notes 673¹, 720¹.

773¹. Lit., 'since olden times it has been built', or is this simply *z̤ zamānē kavn wara* 'come from olden times . . .'?

777¹. See *KDS-I*, § 267 (b); hardly 'the Hazim Beg village'.

780¹. Lit., 'it went through my stomach'.

782¹. *kōmar*, Ak. *kōmir* (< Tk. *kōmūr* 'charcoal'), means in Bad. Kd. 'a charcoal-burner's fire'.

782². According to M., *lūla* charcoal is a durable, long-burning type.

790¹. Badinani Kurds tend to refer to all Kurds living south of the Gt. Zab as Sorani, although strictly speaking this name only applies to their immediate neighbours living between the two rivers Zab. The people of Suleimaniye province generally call themselves Goran, although this is properly the name of a non-Kurdish-speaking people settled in the mountains to the north and west of Kirmanshah. In their turn these 'Goran' Kurds refer to Badinani and northern Kurds generally as Zaza, although this is particularly the name of a people (related to the Goran proper) living far to the west of Badinan in Anatolia. To add to the confusion, there is a group of Kurds called the 'Seven tribes', or Goran, still speaking a dialect akin to that of the Kurds south of Suleimaniye province, now settled just within Badinan, on the north bank of the Gt. Zab below Akre.

EMENDATIONS OF *KDS-I*

p. 54, l. 10. For *grānīak* read *girānīak*.

p. 57, l. 7. After 'Bin., Piž.' add 'and Muk.'

p. 63, ll. 2, 3; p. 69, l. 5. For *fišpi* read *fišpī*.

p. 75, last line. Add:

Xoš. 448 *ama atūmān la bīrē dar hīnāy*: we brought you out of the well

p. 151, l. 16. After 'a, ā' add 'ē', and the example:

Ak. 694 *jēyak*: a place

p. 152, l. 8. For *hamī kasak* read *hami kasak*.

p. 154, l. 8; p. 196, l. 3 from below. For *darik* read *dark*.

p. 160, l. 3. For *pišik-zēr* read *pišk-zēr*.

p. 165, last line. For *dirkē* read *dirkē*.

p. 199, l. 3 from below. For *dargāy* read *dargay*.

p. 208, l. 4. Add: though the Demonstrative Izafe may be omitted, e.g. Ak. 656 *aw fikirā tō lē*: that thought which you are in

p. 217, l. 12. For Bar. *māzināfi* read *māzināfi*.

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